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NATURE

AND

REVELATION,

SHOWING THE PRESENT CONDITION OF THE CHURCHES, AND THE CHANGE NOW TO COME UPON THE WORLD, BY

THE SECOND ADVENT,

IN SPIRIT, OF THE MESSIAH,

WITH INTERPRETATIONS OF

PROPHECIES IN DANIEL,

AND

THE BOOK OF REVELATION.

"An End, the End is come upon the four corners of the land."—Ezek. vii. 2.

BY H. H. VAN AMRINGE,
AUTHOR OF "THE SEALS OPENED, OR A VOICE TO THE JEWS."

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PREFACE.

No INTERPRETATION of Scripture can be built on disjointed parts. In order to be sure that you have a right understanding of a scriptural doctrine, or prophecy, you ought to be certain that there is no passage in the Bible which contradicts your opinions. For this reason it was, that, in writing "THE SEALS OPENED, OR, A VOICE TO THE JEWS," I made such comments, on very many texts, as I conceived would be beneficial, both to sustain my views, affirmatively, and to show that they were not opposed by any portion of Revelation.

In the following work, it will be seen that I have freely availed myself of whatever thoughts or illustrations, are contained in my former publication, suited to my present design; for I now wish to arrange, under proper heads, the various proofs and arguments on each subject relating to the existence, nature, character, and government of the Deity, and our duty to Him and to each other, communicated under the types and parables of the incarnation and atonement of Christ, our God and Saviour: His glorious resurrection, and His destruction of sin and death: together, also, with the prophetic history of the churches and of the world.

The most of these chapters, I might have condensed into a much less space than they occupy—especially the 7th chapter, which might have been comprised within a small limit; for all the objections against the divinity of our Saviour, are readily answered, or rather met and obviated, solely by stating His TWO-FOLD relations—viz: "*in spirit*," He is our Lord and God; but, "*according to the flesh*," He is the Son of David, and *personates* the whole family of man. In this *representative* capacity, He is spoken of in language different from that which is applied to Him in His relation as Jehovah or the Father, possessing an unrevealable infinity of divine attributes. My motives for answering the objections, in full, I have stated at the conclusion of that chapter; and similar reasons have prompted me, also, to be more diffuse than I otherwise should have been, in other portions of the book; for I have observed that prejudiced minds avail themselves of any pretext to escape from the true doctrine; and,

unless the Gospel simplicity be returned upon them, and exhibited again and again, they will not sufficiently consider it.

Had I read Gibbon's Rome, at an earlier period, I might have had a much nearer road to my opinion of the present churches. That most excellent historian has exhibited, in a clear light, the controversies of the corrupted and apostate churchmen, respecting the TRINITY of persons in the Godhead, and the TWO NATURES of Christ, in one person. The disputes concerning the duality, or *double* nature of Christ, succeeded the disputes concerning the *Trinity* of God; and it was not until the Council of Chalcedon, A. D. 451, that the ROMAN THEOLOGY of "The Christ in one person, but *in* two natures, was announced to the Catholic world."* In speaking on this point, Gibbon says, "During ten centuries of blindness and servitude, Europe received her religious opinions from the oracle of the Vatican; and the SAME doctrine, already varnished with the rust of antiquity, was admitted, *without dispute*, into the creed of the REFORMERS, who disclaimed the supremacy of the Roman Pontiff. The Synod of Chalcedon *still* TRIUMPHS in the *Protestant Churches;* but the ferment of controversy has subsided, and the most pious Christians of the present day, are *ignorant* or *careless* of their own belief concerning the mystery of the incarnation."†

What wonder that the deadly wound of the Roman head of the beast, was healed, and that the present Protestant forms of professing Christendom are only another member of the one body of Anti-Christ, since the REFORMERS, as they are named, instead of returning to the Gospel truths, erected their edifices, without scrutiny or dispute, on the errors and idolatries of PAGAN Councils! In what part of the Bible do they find it alleged that God is THREE PERSONS in one substance, or that Christ is TWO NATURES in one person? If by "persons," they do not mean distinct individualities, but only relations, or attributes considered in regard to the divine works of CREATION, REDEMPTION, and SANCTIFICATION, what need of the aid of Councils, or scholastic jargon, to render that plain, which the word of God sufficiently reveals? And if, by the *two natures* of Christ, they mean only the mystical union of the body and spirit, in one person, this would be no more a mysterious duality of natures than we all know each living child of Adam, in the body, possesses.

But, rejoice; for now the *end* is come. The covenant of the churches, with death and hell, shall no longer stand. Christ, in spirit, is come again, from the Holy of Holies, to judge the world, and to reward and grant deliverance to His people!

* Gibbon's Decline and Fall, vol. 6, page 33. † Ibid., pages 33 and 34.

The important changes, at this season, to take place, will not be in a few things, nor for a brief time; but will be the beginning of a new era, and will separate the *future* from the *past*, as distinctly as the first advent of our Saviour in the flesh. Nor may this new condition of affairs be consummated without commotion, and tumult, and fear, and suffering. For the false spiritual dynasties, which have usurped their standing in heaven, are to pass away with a great noise; the elements of the present social system will melt with the fervent heat of wickedness; and the nations of the earth will be convulsed and struck against each other, and consumed by their own works.

How preposterous is it for any one to believe that God takes no notice of what is done on earth; or that men, nations, or churches, can really prosper in iniquity! When we flatter ourselves that peace and safety are at hand, sudden destruction comes upon us. No law of God can be violated with impunity. It is impossible! And when men think that they deceive God, they cheat only their own souls. When they least expect it, they are exposed, and driven from every shelter and evasion; they are put to open shame, in the presence of an assembled universe, and their very names branded with eternal infamy and abhorrence.

But I have no thought that the changes now to occur, or, rather, *begin*, will be either miraculous, or, in *all* their developments, *instantaneous*. As the preparation has been, so will be the consummation—an unfolding and enlarging action of natural laws. Neither does God desire the infliction of suffering, nor the committing of any cruel act: those who perpetrate the evils, and take part in the violences, must answer for their sins. They cannot justify their malignity, nor mitigate the sentence against themselves, by pretending that this is a day of *Divine wrath*. The wrath is the wrath of the *wickedness of men;* and it is no more desired by the Lord, *in itself*, than the cup which our Lord drank upon Golgotha, and which he prayed might pass away; but it could not be.

Was the guilt of Joseph's brethren, who sold him into slavery, in Egypt, less atrocious, because his captivity there was overruled by the Lord, for good? But it is useless to urge the point. It is clear and manifest. Therefore, take heed, ye who profess to know and serve the Lamb of Peace, how you stain your garments with blood, or how you help forward the approaching calamities. Christ was, indeed, in his day, steeped in blood; *but it was His own blood:* and our course must be conformed to the precepts and example, the mercy and long-suffering, the gentleness, the meekness and love of Him who gave Himself a ransom for His enemies, and who died for His persecutors and murderers.

We will be much assisted in forming a right conception of the revolutions now to be developed, by considering the manner in which the old world passed into new forms, after the crucifixion and resurrection of our Lord, and the preaching of the Gospel. As the foundations of Anti-Christian Rome are being removed, several *sudden*, momentous, and violent revolutions may occur, in different nations, or through many nations, and perhaps in society; but I presume that many years, or ages, will elapse before a new order of things will be established, on a settled and permanent basis. But this can be only conjectural. For no past history can inform us, minutely and correctly, as to the combinations and movements hereafter to take place; experience and observation may store us with knowledge and wisdom to discern the operation of causes: but the *forms* of the effects, while they are yet future, none but the all-seeing eye of God can fully explore.

However, it is entirely within the option of the world, at once to place themselves in harmony with the laws of our Creator, both as regards government and a social arrangement; and so escape all the afflictions which are denounced against transgression. For the Almighty does not willingly grieve His creation; and with joy would He bestow on us blessings and happiness, instead of visiting us with the consequences of rebellion. Let no one, therefore, intermit his intentions to advocate and promote an extended and peaceful reformation, on Bible principles; for if such a reform should not be *universal* and *eternal*, it is not because the Lord does not, NOW, *at this instant*, elect and desire it—but, because mankind will not accept the proffered gift.

It was in March, 1835, that the real condition of the present churches was first unveiled to me, by my mind being prepared and opened to understand the prophecies in the book of Revelation. From that time to this, I have declared the "DEATH and HELL" of present Christendom. What was then disregarded, as the ravings of a supposed monomaniac, is now heard, in redoubled sounds, from other and independent sources; and the startling cry, that *death* is in every house and temple,* must soon arouse the slumberers from their lethargy, and send many forth from Egypt. †

* Exod. xii. 30.

† In the summer of 1840, when I was correcting the proofs of my former work, I first saw and read Combe on the Constitution of Man; and was surprised and gratified to find with what accuracy the discoveries in regard to moral duty, arising from the investigation of the nature of man, accorded with the instruction of the Scriptures. Spurzheim, I am told, is far more explicit than Combe; but I have not read him.

Yet, although, from many other and independent sources, it is quite manifest that the present condition of society, and of nations, cannot continue, I am not aware that an attempt has been made, by any other person, to revive both *Church* and *State*, as co-members in the resurrection of the one body of Christ, our Lord and God. Most of the reformers, who appeal to reason, and who wish to establish the happy empire of sound sense, appear, to me, to consider our Saviour in the light of a *mere* creation; while those who regard Him as God, maintain the doctrine of a *joint finite soul* in Christ, with the Deity; and, instead of expecting the overthrow and removal of the churches, as the temples of Dagon, they felicitate themselves upon the fancied dawn of a millennial reign. Or, if any of them believe that certain of the churches are lost in death, they attribute, if I mistake not, their condemnation to particular circumscribed principles, and not to a broad fundamental doctrine, which is the basis upon which stands the entire cross of God, and the universal salvation, in righteousness, of all mankind. It is, therefore, apparent that the ground occupied by me, is absolutely necessary for the work of regeneration; for no matter how closely you may bring dead limbs and joints together, by any social system: and though you may have there the sinews, and the flesh, and the covering of skin, yet, unless the Spirit of God descend and quicken the carcass, it will possess no more power of life than the fragments of a statue, which you may arrange in orderly connexion. Our resurrection must be the resurrection of the dead body of Christ, by the quickening Spirit of the Lord Himself.

I have to entreat that no one will condemn me, unheard. Let not your prejudices hinder you from yielding, to the following pages, a fair and impartial examination and judgment. How know you that I may not be

Some time in or about January, 1843, I was asked to attend a meeting of *Fourierites*, in Bayardstown, Pittsburgh. I had never before heard of Fourier, nor of his principles. I went to the meeting; and a few short addresses were delivered, by some of the persons who were conducting it. They were only inquirers, and were wishing to take some action in association. One of them lent me Brisbane's work on Fourierism. I read it with delight; and speedily saw that the body of a social organization, for united action, as the receptacle of a spirit of charity and mutual advancement, was there delineated.

In this work of Brisbane, I had additional indications that the present churches and nations are to pass away; for this transition must follow from his principles. Thus, whether we consider man's *individual constitution*, or the *construction of society*, or the *word of God*, we gather, from all quarters, the astounding intelligence that the present organization of the world is contrary to the laws and harmony of nature; and that it must be destroyed.

The very fact that we *see* the evils which surround us, is an evidence that the Spirit of the Lord is coming to dispel them; unless we obstinately harden ourselves. Now, let those who gladly seek the truth, lift up their heads; for their redemption draws nigh!

right? The arguments which you will read, I was not taught by men of this day; but, *in oppositioon to all influences surrounding me*, I have derived them from the HOLY SCRIPTURES, which do not contradict, but confirm NATURE, and upon which I build, as my sole authority, in faith and practice. Nor do I announce a complicated system of salvation, nor unrevealed mysteries, nor a limited and partial principle, or operation; nor can any one set forth a more transcendant, or infinitely glorious and happy perfectibility! I announce that God is our Father; that our souls are created in His image and likeness; that, if we are like God, God is like us; that the Lord is, in very deed, a rational, volitive, and sensitive Spirit, having faculties and sentiments like ourselves, but without imperfection; that, in order to turn and unite us to Him, by a kindred love, He assumed and clothed Himself with *the* FIRST *Adam*—A FLESHLY BODY—typical of the universal race of man: thus representing a new and perfect humanity, composed of the entire universe of rational existences, as comembers, one with another, in the collective body of the Lord; and for ever knit together, and increasing in unending knowledge, and power, and holiness, and joy, with the continual and daily increase of the revelation of the Spirit of God.

Who will say that these are not Bible truths? Who, believing what the Bible declares of Christ, can seriously deny that Christ is God? The names, the nature, the character, the actions, and the government of God, are all ascribed to Christ; and, both in the Old and in the New Testaments, the same, or a like history of God is recorded. You cannot erect a Church, except upon the doctrine of the GODHEAD of our Saviour. Reasonable men, whose souls are earnest in the work of religion, will not listen to the tale of a *finite Redeemer*. Our God must be our rock; and no God can save us, who does not veil his glory, and submit his power, as a meek and lowly Lamb, pierced and slain by and for his children. All other gods, but the God of Israel, raven upon the blood and the lives of their flocks; but Christ, as a good shepherd, gives Himself for His people. He is the only God who is both the *victim* and the *Saviour;* and this test, instead of being a disproof of His divinity, is the most exalted argument which could be offered, to prove, at once, His right to the Eternal Throne, and the invincible certainty that He will never relinquish His warfare of love, till He shall have subdued the very last enemy to the power of His resurrection, to a participation in His righteousness, and a free and gracious communion in His immortality and unspeakable joy.

H. H. VAN AMRINGE.

Pittsburgh, June 27, 1843.

NATURE AND REVELATION.

CHAPTER I.

INFIDELITY.

THE skeptics of old, did not fall into darkness by looking at the heavens, but by stumbling over the systems of dogmatists and sophists. These systems they found to be erroneous and contradictory; and, therefore, they drew the conclusion that there is no certainty.

Modern skeptics seem to come to their disbelief in the same way. They do not set out in a natural and free mode of inquiry for themselves; but, condemning the dogmas of false theology, the discords of sectarian creeds, or the practices of corrupt churches, they deny the existence or government of God entirely.

A lecturer, who was very popular with large numbers of our citizens, says, "*all real knowledge is derived from positive sensations.*" "Whatever we see and feel, and attentively examine, with *all* our senses, we *know;* and, respecting things *thus investigated,* we can afterwards form a *correct* opinion." "Things which we have not ourselves examined, and occurrences which we have not ourselves witnessed, but which we receive on the attested sensations of others, we may *believe,* but we do not *know.*" By "*sensations,*" she means the reports of our five senses; "all, in short, that we can *see, hear, feel, taste, or smell.*"

Her *professed* disciples are very few, compared with the great body of the people; but, for a long time, I have had an opinion that infidelity in the Revelation of God, proceeds from practical infidelity in the existence of God; and, if so, then her *actual* disciples form a vast majority of mankind. Because, if any one felt, in his

heart, that God IS—that His holy eye looks upon us—that He reads the secret thought and forming intent; and that He will, most surely, bring all things to judgment—if these facts were KNOWN as firmly as if they were derived from what are called *positive sensations*, I apprehend no one would doubt that the same Lord who stands by him, also *speaks* to him.

Let us search our own bosoms. *Truth*, as the same writer remarks, is a jewel to be *found*,—not *coined*. We are to seek and find,—not invent and fabricate. Seeking, therefore, the truth—freely against all others, boldly against ourselves—let us propose this plain question: You have never been in England—you have never seen her metropolis—and, yet, have you the smallest doubt whatever that the country and the city exist? If you were now to travel thither, and test the existence of these places, by all your five senses together, could you then say, *now*, I am *certain* that England and London have existence; whereas, *before*, I thought them only *conjectural*?

If, in presenting the terms, "*Belief*" and "*Knowledge*," the persons employing them intend to inform us that our mental certainty should be distinguished by different names, as it is conveyed by different channels or faculties, I should make no objection: the controversy would be then verbal. But they mean a very different thing. They intend, by this distinction, to assert that the only field of knowledge for us, is *material* existence; and that every other subject, whether of God and Spirit, of revelation and righteousness, of resurrection and judgment, are vain phantasmas.

The fact is, that the example, which I have already adduced, of certainty arising from faith in testimony, and inductive argument, is not the strongest which might have been selected. For we do not instantly believe every report of others concerning distant lands, or objects of knowledge, any more than we instantly believe the impressions of our own senses, in physical experiments: we wait for confirmation, and try the experiments in many ways. But when we fully perceive that there is no room for self-deception or imposture, we then repose, with as much confidence in faith, as in sensation. And the reason is, that both beliefs alike, are built on HUMAN consciousness, under tests, or safeguards, which admit of no deception. But, in some of these experiments, or observations, the steps are longer than in others; and those truths which require the briefest

process, strike us with a quicker and more vivid force. Therefore, when I am asked concerning my certainty in the existence of a distant region, which I have myself never seen, I must first go over, in my mind, the kinds and the concurrence of the various testimony on which I have formed my judgment. If the process is long or remote, I may be as certain, as I am of my own existence, of the fact, and yet the conviction will not affect me in the same way. There are many truths, however, which we cannot submit to the action of our own senses, which, yet, as soon as they are announced, excite in us as prompt faith, as any thing we can hear, see, and feel. For example :—your own father, and his parents, may have died before your birth ; and yet you have, instantly, no more doubt that your ancestors *had* life, than you have that you yourself exist. If any thing can shake your belief, it is only the still higher faith, that the great eternal Creator could, had he chosen it, have formed you, by his immediate power.

From this, it is quite evident that all our real knowledge is not derived from our own positive sensations ; if by sensations be meant only what " we can see, hear, feel, taste, or smell." But let me guard against misconstruction. I am not now agitating any of the questions between the disciples of Locke, Reid, Brown, or Gall. Whether, in the manifestations of mind, the whole brain acts but as a single organ, or whether it is really an assemblage of many organs, I leave to the world to decide, by observation. It is an important subject, and is well worthy a free, patient investigation. Nor am I directing my arguments against the opinions of philosophers, who believe that all the *original* elements of knowledge *enter by sensation ;* but that the mind, *afterwards*, as a whole, acts upon these elements ; and, by induction, consciousness, and other operations, is able, with absolute certainty, to reason from things seen, to things unseen,—from nature, up to nature's God,—and to range through the whole universe of physics, morals, and spirit. They may have, for aught that I know, a wrong system ; and wrong systems must do harm. But, as they are very far, either from professing or favoring skepticism, and as I do not at all perceive that their principles necessarily lead to it, I engage not in controversy with them. My present remarks are confined to infidels, who, from the use or the *abuse* of the doctrine of sensations, restrict knowledge only to matter, and deny all other existence.

Permit me to dwell a brief time longer upon this point, by anticipating an objection which may be offered by a materialist. He may say, all these examples which you have supposed—viz: a country, or a parent—are only *matter;* and you cannot destroy the doctrine of materiality, by proofs of matter. I answer—I can disprove their system, by destroying the axiom on which it is *founded:* which is, that we can *know*, or have certainty of truths, *only* by actually submitting them to our own five animal senses. The cases that I have instanced, do abundantly accomplish this.

But I now proceed further. I assert that there is an existence, which is not matter,—which has neither beginning nor ending,—which has existed from all eternity, and is indestructible,—which is all around us, and every where spread out,—which we can neither *hear*, *see*, *taste*, *touch*, nor *smell*,—but of which, we have as absolute certainty as we have of any material object whatever. It may be supposed that I mean the Deity. I do not. It is of SPACE I speak. Should it please Jehovah immediately to annihilate all *matter*, or to throw it to one side, still *space* must exist, infinite and eternal. Can any thing exclude or shut out space? Nothing can limit it; for, whatever you might suppose as the boundary, would be an evidence only of continued, unending extension. To imagine that there is a place where space is not, is to imagine that there is space where space is not. Think of this! Here is this eternal, infinite extension, before and all around you, of the existence of which it is impossible for you to doubt, and yet you cannot bring it to the action of a single one of your bodily senses. Its existence is, if possible, more certain than that of matter; for your five senses may, perhaps, *in some cases*, deceive you, in regard to the existence of particular bodies of matter; but, whether deceived or not, as to the existence of *them*, you *know* that the space, in which they *might* exist, is there.

Another advance we make: we know that mind exists. The materialist says, that mind is nothing but a law of matter. Of azote, oxygen, and hydrogen, in their simple states, it certainly is not the law; for all our senses deny it. And, if mind be a law of matter, at all, it can only be pretended of organized matter. Organization, then, would be the proximate cause, and mind the effect. A cause must exist, and act, before the effect takes place. The mind of the organization never could have produced the organiza-

tion; for, according to the relation mentioned, it is the organization which first exists, and produces the mind. What, then, called forth the organization? Was it eternal, or created? If eternal, then mark the consequence: whatever is eternal, has, from necessity, a self-existence, which is independent of all causes, either to create or destroy it. For, the very fact that any thing has existed from all eternity, is incontrovertible evidence that there never was, at any period whatever, any cause to prevent the eternal existence of that self-same thing. All eternal existences or organizations, are, therefore, indestructible and imperishable,—else, how could they be eternal? But we behold no organization of that kind. They are of dust, and return to dust. Hence, they were created; and a creation of organized forms could have proceeded from nothing but the act of a prior mind. That prior, eternal mind, is God.

What will be answered? Will it be said that all matter, even inert, inorganized matter, viz: the simple gases, have mental faculties; but that they cannot display or exert them, until organized? This does not remove the difficulty. For, if inert matter cannot exert or display mind, it is the same as if mind did not exist: for, a mind having no power to *act*, as mind, can produce *no effect whatever*, as mind. And such matter would, after all, be nothing but inert.

But, conceive, for a moment, that matter, according to the theory of Materialists, is eternal, and that this eternal matter has inherent, eternal qualities or attributes, whereby it can assume an animal, rational existence,—then, eternal matter having, by its own inherent, eternal attributes, *power of life in itself*, could, at its mere pleasure, command itself eternally to exist, an organized being; and, as the matter of our own bodies would then be *ourselves*, we, ourselves, could, at our own desire, by inherent, indestructible attributes, command ourselves never to be in pain, and never to perish.

In conversation, a skeptic argued, in substance, as follows: I do not say that matter eternally existed, in any organized form; nor that the elements of matter have, in themselves, and when disunited, any rational and volitive faculties; but may it not have been that matter eternally existed, in a certain *preparatory* state, whereby, from some natural convulsion, it was enabled to assume life; and so, by constant decay and renewals of life, in successive forms,

animation has continued down to the present time: and the death of one organization is the cause of the birth of another?

Against this supposition, the former reasoning applies. An eternal state of matter carries with it its own incontrovertible evidence, that, through all eternity, without exception of any kind, there never was, and could not be, any cause whatever to prevent that eternal state or condition of matter, from being eternal. A convulsion, changing an eternal condition of matter, would be both unnatural and impossible. Even an eternal convulsion must, itself, be eternal; and, to suppose otherwise, implies an absurdity and contradiction. Materialists, indeed, speak of animalcules being produced by what they call the mere laws of matter. But, if any animals be produced, without descent from their kind, this only proves that the Omnipotent Intelligence, instead of confining His creation to one peroid of time, is continually exerting his life-giving power, either directly, or by the intervention of second causes; and the action of matter upon matter, is no more an independent agent, in putrefactive process, than in ordinary paternity.

Thus, with as much absolute certainty as that with which we behold the heavens themselves, we KNOW "*that things which are seen, were not made by things which do appear;*" * and the Omnipotent Creator is "*clearly seen,*"† in His works, even His eternal power and Godhead: as much so, as if the Almighty himself stood by us, in a form sensible to our touch and other bodily senses.

Yet the atheist pretends, and, perhaps, persuades himself that he is actuated by a love of truth and of his fellow-man! How self-deceived! Can truth be found by shutting our eyes to it? Is he a FREE-THINKER, who, chained by voluntary fetters of darkness, in the narrow cell of a corrupted heart, refuses to go forth into the light of day, and listen to the exulting and joyous voice of nature, proclaiming the happy presence and glory of the mighty God and Lord—*the Holy One*, who has established all things by His power, and whose knowledge and benevolence, justice and mercy, are over all His works, for correction and government, for judgment and salvation!

* Heb. xi. 3. † Rom. i. 20.

CHAPTER II.

THE DIVINE REVELATION.

JUDGING of the Lord by his works, we know that He possesses, without limit, the attributes of power, knowledge, and goodness. Besides, how can we conceive that the eternal intelligence, whose existence is as boundless as infinity, should be circumscribed by any terminating line?

But, what is meant by Almighty power? Do we mean by it, an absurd ability,—such, for instance, as a power to make a thing *to be*, and *not* to be, at one and the same time, and in the same sense? An Omnipotence of this kind destroys itself. For, according to this notion, Almighty power could make *itself* to be, and not to be; could be self-existent, and yet not existing at all. By Almighty power, therefore, we must understand, an ability to do every thing, which, in its own nature, is *do-able;* in other words, every thing which does not necessarily imply a self-contradiction.

Man is a creature of yesterday; and, although, as regards *futurity*, the infinite Jehovah may perpetuate our existence forever; yet, in respect to the *past*, we are but of few hours. From the very necessity of our creation, our perfection cannot be absolute. "*There is none good, but one; that is God.*"* But, because it is not possible for the Lord to *create* an *un-created*, or self-existent, eternal being, was it, therefore, *sin* in Him to make any creation? Had the Lord created man, from a desire for our unhappiness, he might well have been charged with malevolence. Power does not make right; and an evil heart, which produces, and rejoices in the misfortunes of others, is the more hateful, in proportion as its talents are exalted. But, what folly and impiety to suppose this of our Heavenly Father! The passion of love,—how strong is it in the heart of a mother! Strong as it is, it is but weak—nay, the whole combined affections of all creation, when brought together, would be but weak, if compared with their inexhaustible fountain in the bosom of infinite holiness. In our griefs, the Lord himself is afflicted; His eye is ever over us, to guide and protect us; all His

* Matt. xix. 17.

laws are framed for our good; He spreads his rich treasures and loving kindness before us. Do we go astray—He seeks us out. Do we faint—He bears us in his arms. The angel of His presence is always with us; nor will He ever leave nor forsake His charge, till he has presented *every man* to himself, perfect and undefiled, without spot or blemish. "*For the creature was made subject to vanity*, NOT WILLINGLY, *but by reason of Him who hath subjected the same, in the hope* [or, full assurance] *that the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*"* "*For as in Adam*, (viz: by following the sinful example of unbelief, set by a weak person, trusting in his own supposed self-life, and seeking his own false gratification) *all die, even so in Christ*, (or, by obeying the indwelling principle of righteousness, proceeding from the throne of God) *shall all be made alive.*"†

But do not misunderstand me. I mean not that we are *made subject to vanity*, with any *necessity*, MORAL OR PHYSICAL, that we should sin. But, from the very fact of our being a creation, we may *know* that we have not, and cannot have self-existence, as an uncreated being; and, therefore, "*as the branch cannot bear fruit of itself, except it abide in the vine, no more can* (we,) *except* (we,) *abide in*"‡ (our Father.) Had God, after creating man, instantly abandoned him to his own weakness,—had he made known to him *no* law of holiness, either from the *works* or the *word* of the Lord,—man, then, however lost in sin and wretchedness, might have been an object of pity, but not of condemnation; for "*sin is not imputed where there is no law.*"§ It is however, manifest that God did *not* thus leave us, without a *witness*;‖ because "*Death reigned from Adam to Moses*;"¶ nor can we have any doubt that sin *was* imputed, and justly, *from the very first act of transgression.* We see, therefore, that our *weakness*** may be made perfect, through the *strength* of God; and while this proves the absolute certainty that God *has* revealed himself,†† it establishes, with no less clearness, the truth, that, as rational and voluntary agents, we are wholly without excuse,‡‡ in choosing death and evil, and rejecting life and good. §§

* Rom. viii. 20, 21. † 1 Cor. xv. 22. ‡ John xv. 4. § Rom. v. 13.
‖ Acts xiv. 17. ¶ Rom. v. 14. ** 2 Cor. xii. 9. †† John viii. 58 and xv. 22.
‡‡ Rom. i. 20. §§ John xviii. 40.

Much vain and foolish reasoning has been expended on the questions of free-will and necessity. No one, I presume, would contend that an irrational being, and one not having the power of volition, is accountable. A rational being is a being so constituted that his inferences and judgments are influenced and continued by facts and comparisons. A voluntary, or volitive being, is one whose will is influenced and directed by motives, desires, or inclinations. He who possesses these faculties, and has objects placed before him, between which he may choose, has free-will, and is accountable. The very fact that any being is made better and more happy, by correction and education, proves, at least, *his* responsibility. For, if these circumstances produce beneficial results, then, it is right to apply them. The whole history of man establishes his own acknowledgment that he is justly liable to answer for his conduct. And, if, to *man*, then we are accountable also to God. For, if, by our very mental constitution, we are exempt from responsibility to a Divine Lawgiver, neither could we, rightfully, be held accountable to our fellow-man: the son would owe no duty to his parent, nor the citizen to his country.

Some persons seem to suppose, that the nature of the revealed law exempts us from responsibility to the Almighty, while they admit our obligations under human enactments; for the *latter*, it may be thought, are more fitted to our capacities. Faith is above reason; or, even, *contrary* to it! This, unhappily appears to be the doctrine of some men. And, true it is, we can never know all things. For ever advancing, our march is still onward, through infinite extent. But the reason why we do not know the truth, is not because it is hostile to our faculties, but because it lies too far off; beyond our reach, or mental distance. My eye is fitted with power to discern certain material objects: but there are objects, which are scattered on the surface of any one of the stars, in themselves suited to the perception of my eye, but they lie beyond my visual distance, and I cannot see them. So, also, objects are near me, but they are obscured by mist or other cause. And, in this manner it is with spiritual truths. The very purpose of our creation is, that we may "*Fear God, and keep his commandments.*"* Therefore, it is demonstrable that our faculties are framed with reference to this duty. In regard to the truths which are placed

* Eccl. xii. 13.

so far off, that they are beyond the *knowing* distance of our minds, God *reveals, or brings and presents them to us;* and then they are to be judged, as other truths, of the like character. Where our want of vision proceeds from the mist or disinclination of sin, the fault is not in our faculties, but in our corrupt abuse of them. Let no one, then, flatter himself that he can stand at the judgment seat of Christ, and justify his disobedience, under the pretence of the want of ability, "*I call,* (says the Lord,) *heaven and earth to record, this day, against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live.*"* The faculties, to enable us to choose, *are already ours;* they are the gift of God; and, *to those very faculties,* already possessed by us, is the revelation of God addressed: and, it is addressed to *us,* BECAUSE, *we have those faculties.* These talents are bestowed for use, not for inaction; and he who neglects them, will find, too late, that every transgression and disobedience must, from their own nature, bring with them their "just recompense of reward."†

From what has been said, we deduce the important truth, that man must be the subject of *two* births, entirely different from each other. The *first:* by which he is originally created, or born into essential existence; in himself, weak and destitute, but a rational and accountable being, with power to accept or reject objects submitted to his choice. The *second:* by which he takes hold of the offered righteousness of God; becomes strong and ascends by faith, hope, and love, to the throne of the Almighty; and is seated there, by the side of the Father. The *first* birth is typified by *Adam,* or the *flesh*; the new, or *second* birth, is typified by *Christ,* or the *Spirit. All who trust in the first birth, alone, or in the flesh, perish or die; all who are born again, or anew in the Spirit, "through the faith of the operation of God," are raised up from the dead, and live in Christ or God.*‡ In our first birth, we have no participation whatever; but in our second, we are workers together with the Lord.§ Yet, even here, our part consists in *accepting, obeying, following,* and *keeping;* and not in *devising, forming, originating,* or *creating.* No man can come to God, except the Father draw him.‖ *All* are *called;* but com-

* Deut. xxx. 19. † Heb. ii. 2. ‡ John iii. 3; Col. ii. xii.
§ Matt. xi. 28; 2 Cor. vi. 1. ‖ John vi. xliv.

paratively *few*, in the existing, or in any past age of the world, have accepted or obeyed the call, in God's *chosen* way: viz. in sincere faith and good works, according to the purpose of God. For the carnal heart, which is typified by the *flesh*, and also by *Satan*, or a spirit of opposition to God, is filled with enmity against the divine mind; and seeks all modes to evade His law. Our merciful Saviour, however, who knows the heart of man, and *foreknows* all our devices, has predestinated and solemnly declared by Himself, that unto Him every knee shall bow, and every tongue confess to the glory of God; and that "*all that are incensed against Him, shall be ashamed.*"* Wherefore, He continues His urgent entreaties, and the exhibitions of His everlasting love; He cuts off, from man, his idols; and hedges us round about by the circumstances and fruits of our own evil works, which, as a fire devouring the soul, permit us to have no peace nor rest, until, in the very midst of this hell, which we ourselves have made, we call out, in agony of heart, and are delivered by the merciful kindness of our Saviour. For sin, in itself, has no tendency to make us love virtue; on the contrary, the more deeply we sink into sin or hell, and the longer we abide in it, the more abhorrent is holiness to our sentiments. But the consequences of sin, its own immediate effect upon us, and the unhappy and afflictive circumstances with which, in the providence of the Lord, it surrounds us, compel us to CONSIDER: We look round, and behold the enormity of the principle upon which we have been acting, and then we exclaim, "*O, wretched man that I am! who shall deliver me from the body of this death?*"† When brought to this condition, the sinner sees the light, and gladly rushes to it; and in this manner, will God conquer all his enemies: for even our punishments are so many links in the chain of our unspeakable salvation. We quit falsehood, because, in its own nature and in all its consequences, it is hateful and tormenting; and we embrace and cling to the truth, because, only the truth can satisfy the faculties which our Creator has bestowed upon us; and the more we know and do the truth, the more *firmly* and *persistingly* we love and remain in it.

In order that we may be brought, more perfectly, to understand these doctrines of God, and that His revelation, or the manifestation of His mind in our hearts, may be increased and enlarged, as

* Isaiah xlv. 23, 25; Rom. xiv. 11; Phil. ii. 10. † Rom. vii. 24.

time proceeds, (for as the Lord is infinite, He is continually infusing into us fresh portions of His knowledge.)* He has been pleased to prepare and preserve a history of His word, from the earliest creation. This history He has guarded, if not by outward miracles, at least by effectual providences, in such a way, that we can have no doubt it has been kept pure from mixture with false teaching; for it is but reasonable to suppose, that the Lord would preserve it, with accuracy, for the purpose for which it is designed. Some of the holy writers were *specially inspired* to declare the words which God Himself uttered to them, as prophets or messengers. Others were *inspired by the love of truth*, truly and faithfully to record, for our instruction, those things, which they themselves were *eye* or *ear witnesses of;* or, which were *delivered* to them by faithful and truth-telling disciples, who themselves spoke of what they themselves knew.† If, therefore, typograpical or other errors exist in these sacred canons, we may be certain that they are only of such a kind, as a candid and diligent attention and criticism will detect and rectify. For against all others, God would, most unquestionably, preserve His own book.‡

Infidels, however, object to this book; because, say they, it contains nothing but the *history* of a revelation made to *others*, not to *us.* Why, they ask, does not the Lord reveal Himself *to us*, as He did *formerly to others?* Nay, they add, why, if there be a God, does He not write the truths of His existence and government upon the entire vault of heaven, so that every tongue and nation might read His word?

It is undeniable that God *does* make a revelation to *every man.* For, Christ, our God and only light, "*lighteth every man that cometh into the world.*"§ We are saved, not by a light to others, but by a light or the *word*, to ourselves. God continually speaks to every descendant of Adam, through *all* the faculties which the Lord has conferred upon us, and by a voice issuing from *all* the works and the *providences* of the Lord. These faculties, however, are of different degrees of power and honor, compared among themselves; and the lower faculties, acted upon by the instrumentality of the bodily senses, are not of the highest glory, or sanctifying influence. Therefore, it is, as I presume, that the Lord says:

* Col. ii. 19. † Luke i. 1, 4; John xix. 35; Acts i. 21, 22; Acts i. 8; Luke xxiv. 48.
‡ Rev. xxii. 18, 19; § John i. 9.

"*Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*"* Higher faculties are employed in the *latter* instance, than in the former; and the fruit partakes of the fatness of the tree. We cannot rationally suppose that the Lord has left an *older* age of the world—viz. *the present*, with fewer or weaker sources of instruction than its *infancy*; for in *addition* to all the evidence had by our fathers, we enjoy, every day, from fulfilments of prophecy, and increasing scientific discoveries, new displays and confirmations of divine truth. All men are united by a common bond; our destinies are mingled together; we have *faculties* or *capacities* for *interchanging sentiment, receiving evidence*, and *perpetuating instruction:* and any revelation made to *any messenger*, and by him faithfully communicated to the world, *is* a light, or a *revelation to the world.* No man, nation, or age, can be perfect without deriving strength from all other men, nations, and ages; for we are members one of another, and the common tie, which I have mentioned, runs throughout the whole creation.

But the skeptic is unsatisfied. He would have the great truths of the existence and government of God, written in blazing characters, upon the face of heaven! His wish is already granted. By day and night, the firmament proclaims the eternal power and godhead of our Maker, and His unceasing love and protection. In what speech or language may their lights not be read! And do you not call *these* a hand-writing upon the vault of heaven? Would it be any *more* intelligible, think you, in Hebrew, Greek, Latin, or some other *lettering*, soon, also, to be numbered with the *dead?* God has emblazoned it, in His own sacred, all-glorious HIEROGLYPHS, indestructible and ever-living; and yet, because He has so written it, in characters of burning truth, for ever, the atheist or skeptic draws around him the mantle of his own darkness, and says, these are nothing but *the laws of nature.*

Many causes of opposition and unbelief are alleged by infidels against the sacred Scriptures. We might expect this: for how can the finite mind, in its own power, comprehend infinity? Therefore, the carnal mind typified as already stated by the "*flesh*," or the "*natural* man, receiveth not the things of the *Spirit of God;* for they are foolishness unto him; neither can he know them, because they

* John xx. 29.

are spiritually discerned."* All great reforms are in advance of the world, and have to encounter the opposition of ambition, ignorance, and avarice. And more especially is this the case, in the spiritual regeneration of which we speak; for it is actually not a mere *advance*, but an entire *new birth;* the "*old man*," with its deceitful lusts, is put off, and the "*new man*" is put on, "*which, after God, is created in righteousness and true holiness.*"†

Much is said, by unbelievers, about the tree of knowledge of good and evil, and the sin of Adam. How hard, say they, that God should forbid *free inquiry*, and how severe the doom for so venial an offence, as the eating of a trifling fruit. They forget that *the principle of obedience* to the divine law, necessarily implies or includes the whole question, in all its extent of life and death. God, at the creation of Adam, made himself known to him; placed him in a situation, surrounded with every thing suitable or beneficial; and exhibited before him, as a free agent, the law of life or faith, and the law of death or disobedience. You shall keep my commandments, (we may suppose him to say;) of the fruits of *all these trees* you may freely eat, but of this *tree*, you shall not eat, nor *touch* it; for I have selected and appointed it, as a *test to yourselves*, an outward, visible sign and probational "*Tree of Knowledge*," (to you,) "*of good*," (or obedience,) "*and evil*," (or disobedience;) "*for in the day that thou eateth thereof, thou shalt surely die.*"‡ No commandment, considered in itself, works *love* in the heart of the person to whom it is addressed. Whether we love the object or duty commanded, will depend on other circumstances, *beside the mere fact of its being commanded.* If a father should command a wicked and revengeful son not to hate his brother; the mere fact of this being commanded, would not change his heart. To be sure, if I love my FATHER, *this love is another circumstance*, adding force to the commandment; and it may impel me to review my conduct and repent. But the *mere commandment itself*, addressed to a *sinful* heart, works no change. Something else must be done, to reform the affections; the law itself must be made honorable by some exhibition of truth, or consequence not before perceived or believed by us. But how can this be effected with regard to the divine commandment and righteousness, which are as far above our own unassisted strength as heaven is from hell? God, indeed, can accom-

* 1 Cor. ii. 14; John i. 5. † Eph. iv. 22, 24. ‡ Gen. ii. 17.

plish it. But the mode which he adopts is, *in the very first instance*, to place us under a law, which is the *beginning* of all instruction, viz :—*the law of obedience.** When a finite being, having *no life* in himself, violates that law which requires him to be *engrafted on his Creator ;* when he yields to the temptation of lust or pride in his own heart, and says, I will be as GOD, and acknowledge no superior, *he dies* from the very necessity of his rebellion. For his rebellion itself, is death to all holiness ; that is, to a life in God.

Certain other objections, which are made against the Holy Bible, are founded on the real or pretended ignorance of the Jews, as to natural science ; and the alleged cruelty of this "elect people," in their extermination, by divine command, of the Canaanites.

But why should we suppose that our Lord would bodily descend from heaven to earth, to teach merely *natural science ?* He has not only given us faculties to obtain such knowledge, but has placed the very objects from which it is to be obtained, within our actual grasp and eye-sight. We have nothing to do, therefore, but to look, observe, and receive ! But in respect to the knowledge of Himself, it is different ; for we can no more of ourselves know the *life of God*, than we can take wings and fly to the remotest bounds of space. Hence then, our merciful and gracious Father, is pleased to exhibit and reveal Himself in a visible form ; and by types, parables, and in every other manner, to put spiritual life and death before us, as distinctly and immediately, as he has already placed matter itself before us.

Yet it is not true that the Jews were an ignorant people. Their ceremonies and institutions were purposely designed to keep them a *secluded* and *peculiar* race, fenced in and separated from Gentile idolatries until the Messiah should come ; who was the "*substance*" indicated by the Mosaic economy. So far from being an ignorant people, you will look in vain, among other books, for specimens of beauty, sublimity, pathos, and sound wisdom, like those exhibited in the Hebrew prophets, poets, and historians. Deficient, unquestionably, they were, in the arts, discoveries, and refinements which are originated and fostered by commercial activity and enterprise. For the Lord did not cause His own laws of nature and of character to operate with less consistency or power in Jerusalem than in Tyre : the people of both those cities obtained a character governed

* Exod. xix. 5; Deut. viii. 20.

by a connexion between cause and effect. The Jews, resting in an outward, typical righteousness, became proud, bigotted, hard-of-heart, and averse to all inward holiness. Great were and are their sins; bitter has been and is their punishment. But would the Tyrians have done better than Israel; or would the modern British, or the favored Americans? Were our own history written by holy and impartial penmen, as was the history of Judah, we should find our "*glorious beauty*" no less "*a fading flower*," than that which, long since, withered and was "*trodden under feet*," on the rich valleys of Palestine.*

Let us, also, bear in mind that the sacred writers are of ancient, very ancient days. They speak in that style and dress of words and figures, which was customary at the time. Theirs was a *present* revelation, to their own nation, at that time, and *future*, as regards *ours*. What would we think of an objection to a present writer or teacher, addressing the world *now*, that he spoke in a style and manner of illustration, suited to the people whom he instructed; and that he did not transport himself forward some two, four, or fifty centuries in advance of philosophic knowledge, or customs and language? The phraseology of the Bible writers may, indeed, be found distasteful at this day, to certain refined and fastidious minds; but so would their body-clothes, if now these venerable Hebrews were to arise in presence, and in their antiquated garments before us. Yet should we turn from them, on that account? The *man* is *all* there, fervent, devout and wise-hearted; uttering truth with a voice, deep as from the sepulchre, but clear and startling as the sudden voice of God himself, speaking from the heavens.

However, as infidels are extremely tender-hearted, just, and merciful, they cannot abide the idea of God bringing destruction upon the poor, innocent Canaanites. As for the Jews,—*they* deserved no compassion whatever; and the Lord was very remiss, indeed, in not sinking by an earthquake, or destroying by fire, the wicked descendants of Jacob, who sold their brother into Egypt, and who afterwards so frequently rebelled against their best benefactors. What sort of a people are these Jews now? ask they: are they not "*an astonishment, a proverb, and a by-word, among all nations, whither the Lord*" has led them?† Therefore as they are every where scattered and cast down, for not obeying the command-

* Isaih. xxviii. 1, 4. † Deut. xxviii. 37.

ments of God, it is evident that the Lord was very much mistaken in originally calling and separating them as His people.

The sincerity of the hatred of unbelieving Gentiles, against Israel, cannot be doubted. They have given, alas, too many infallible proofs of it; and have assisted, with their whole souls, in helping forward the afflictions of the *widowed* people. Whether their professed sympathy for the Canaanites is really felt, or is only the result of still greater enmity against God, than they entertain even against any of their fellow-men, is a question not difficult to answer from their conduct.

The Lord destroyed the old world by a flood,—*men, women, and children*,—excepting one family and their possessions. But what *was* the *flood*, but the will and the arm of God? When, in the lapse of time, the *new* world followed in the transgressions of the *old*, the Lord prepared to set apart a people, as a PEPETUAL TYPE, to denote to all ages and nations, the incontrovertible truth, that *the elements of nature* are nothing but the servants and handmaids, specially appointed by the Lord, to execute *His purpose;* and that, although invisible, the Lord is actually in every city and land, as a king, governor, and judge, directing, in His sovereign power and mercy, every affliction that befalls us.* Wherefore He called Abram, and strengthened him with His promise and prophecy. But, notwithstanding, the Lord foresaw that, by the influence of precept and example, Abraham's posterity would *eventually* keep His way, and do justice and judgment, that He might bring His promise upon them;† yet He, also, foreknew that they would need repeated chastisements for their own transgressions. Among other punishments, they were to undergo a servitude in Egypt, for the sin of selling their brother. For God is no minister of sin; nor is He any respecter of persons. Beside, in His long suffering, He did not wish to bring upon the Canaanites immediate condemnation and destruction. Hence, He says to the father of the faithful, "know, of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them *four hundred* years. And, also, that nation, whom they serve, will I judge; and, afterward, shall they come out with great substance."‡ "But, in the fourth generation, *shall they come hither again; for the iniquity of the Amorites is not yet full.*"‡ As it

* Amos ii. 6. † Gen. xviii. 17-19. ‡ Gen. xv. 13, 14, 16.

was foretold, so it came to pass; and it is not necessary for me to rehearse the events particularly. Israel and Jerusalem are unequivocally mentioned as a typical people and city, emblematic of righteousness;* and before Canaan, or in other places, Babylon, as the opposite of them, is typical of idolatry and sin. When we enter upon the promised land of holiness, by faith in Christ, (our spiritual Joshua,) we are required to spare *no* old sin nor vice; but to seek a *clean heart*, and to be sanctified wholly from *all* the remains of iniquity. Spare no *Agag* whatever; however tall, graceful, or comely the unrighteousness may *appear;* but slay or *hew him to pieces.*† For "it shall come to pass, that those which ye let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell; morever, it shall come to pass, that I shall do unto *you*, as I thought to do unto to *them.*"‡ All these curses, and destructions upon sin, are actually blessings and salvation to the sinner; for they declare the benevolent and holy purpose of God, that He will *not let us rest in sin*, but will deliver us from all the enemies or *Canaanites* of our hearts, and present us without spot or blemish to Himself.§ Yet, forsooth, a *wise* and *mercy-loving* infidel, who delights all day and night in scenes of violence, hate, and falsehood, and whose wrath is as unsparing as the grave, will profess great abhorrence at the love and justice of God, in doing to the people of Canaan that which the sovereign and all-ruling Jehovah does, each day of our lives, to the wicked and unrepenting. For Canaan being a type of sin, how can it happen that any idolater shall be spared? "for the wages of sin is death."‖ Therefore, unbelieving man, and you, also, who "*hold the truth in unrighteousness*,"¶ lay not the flattering illusion to your soul, that God, according to your mistaken idea of loving-kindness, will permit you to conceal, and bury the goodly robe of Shinar, and the skekels of silver and gold in the earth, in the midst of your heart:** for the Lord will surely bring your sin to light, and your own brethren shall stone and consume you with the word and the fire of truth. No Canaanite shall dwell in the New Jerusalem, the holy city of God; nor any one, who works unrighteousness††.

* Gal. iv. 24-26; Rev. xxi. 10; Rom. ix. 8; Gal. vi. 16. † 1 Sam. xv. 33.
‡ Numbers xxxiii. 55, 56. § Eph. v. 27. ‖ Rom. vi. 23. ¶ Rom. i. 18.
** Josh. vii. 21. †† Zach. xiv. 21; Rev. xxi. 27.

One other objection, by infidels, I will briefly notice; which is, that we have no sufficient evidence of the authenticity of the Scriptures. I refer my readers to Lardner and Paley, for a complete refutation of the assertion. That little book, *Horæ Paulinæ*, may, itself set the objection at rest. But what folly in any one to pretend that the Scriptures are a forgery, or an imposture! What is the object of the revelation of God? Is it not to deliver and save the world from hell, and to bring them to heaven, to the throne of the Deity? Now the fact is, that the word of truth, contained in the Scriptures, faithfully kept, *does do that very thing*, and there is no *other* way under heaven, given among men, whereby we *can be saved.* Look then at this INTERNAL EVIDENCE, which is greater than any OUTWARD PROOFS OR DISPROOFS, of what nature soever, they be. I ask, what kind of revelation is THAT, which reveals or discloses GOD and HEAVEN, and exalts us thither to dwell forever in holiness and happiness, and at the same moment, throws open the charnel houses of DEATH and HELL, and breaks and forever destroys their empire? Is it not, nay, *must* it not be the word of the ever-living God, who alone hath life in Himself, and is capable of communicating it to others? "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit."*

Suppose that, long after this age, a period of mental darkness should again come on the earth, and that all trace of the Newtonian philosophy should be lost. Imagine then, that after a very long interval some one should find a book, containing the true principles of physical science, and applying the laws of gravitation and motion to the heavenly bodies and their revolutions. If, after mature and diligent study, observation, and experiment, he should find that the sun, moon, and stars actually *do* perform all their circuits, in exact obedience to those very principles, and if, founding his calculations on them, he could precisely foretel eclipses, conjunctions, and oppositions in the firmanent, would he have the least doubt, that the book was the genuine production of an author, who *knew* that which he professed to teach! Men might, indeed, in such a case, have a dispute, whether the person who compiled the work was *named* Newton, or something else; but of the truth of the author, be he who he might, they could have no question. Now in

* Matt. xii. 33.

the Bible we have this additional advantage: that not only do the principles, there contained, *prove themselves*, but they prove, also, their *authorship*; for *none but God could declare them*, and those identical "*witnesses*"* to whom the Lord delivered his word, that they might be made instruments in the instruction and conversion of others.

When men talk of human art and craft forging the Scriptures, they might as well talk of human power forging the sun! Can the hate of man forge the eternal love of God; or can falsehood forge immutable truth? It is a common saying, that bad men *could* not forge the Scriptures, and good men *would* not. But the saying does not go far enough. For neither *good* nor *bad* men *could*, had they ever so much desired it, have given origin to the HOLY WORD. No man is good, except so far he is engrafted by faith on the Lord; nor even then, does any created being know all of God. How then could all the strength of combined created intelligences know any thing of the true character of God, except so far as the Lord has been pleased to reveal himself?

CHAPTER III.

THE KNOWLEDGE OF THE LORD.

Our Lord asked the Pharisees, "*what think ye of Christ?*"† This is an all-important question; and on the right answer to it, depends the knowledge of eternal life.

It is said, *we are saved through faith.*‡ But Paul, in another place, says, "we are saved by *hope.*"§ And the Lord, speaking by Hosea, says, "my people are destroyed for lack of *knowledge.*"‖ All these texts illustrate but one and the same truth, under different relations or aspects; for "*this* is eternal life, (as our Lord Himself says,) that they might *know thee*, the only true *God*, and *Jesus Christ*, whom thou hast sent!"¶

* Luke i. 1-4. † Matt. xxii. 42, ‡ Eph. ii. 8; Hab. ii. 4. § Rom. viii. 24.
‖ Hos. iv. 6. ¶ John vii. 3.

There is nothing mystical, nor arbitrary, in this manner of salvation. For can any one attain holiness except by first seeing and knowing God, as He really is; beholding and loving His true character; and striving, with all diligence, faithfulness, and perseverance, to be conformed to His divine image, and to do the work of God with singleness of heart? "I am the way, and the truth, and the life," (says Jesus;) "no man cometh unto the Father but by me; if ye had *known* me, ye should have known my Father also!"* It is the *truth*, that makes us free.† The Jews crucified the Lord of glory, because they did not *know* God.‡ Had they had a right knowledge of God, they never would have rejected and slain the Prince of Life, and have desired a murderer to be granted to them in his place.§

Hence you see the absolute necessity of *knowledge*.‖ We are saved by the *knowledge of Christ;* because, as Christ is God, a knowledge of Christ is a knowledge of God; for, as the Lord says, "*I and my Father are one.*"¶ The Jews *might* have known this. For abundant evidence was daily exhibited to them; but they were perverse in their minds, and would not heed nor examine the testimony. Our Saviour, speaking of them, says: "if I had not done among them the works, which none other man did, they had not had sin; but now, have they both *seen* and *hated* both *me* and my *Father!*"**

Why cannot Christ be God? He is expressly called, "the mighty *God;* the everlasting *Father;* the *Prince of Peace!*"†† And what reason can we assign, for denying that the Lord is, in very deed, that same God, whom he is said to be? Not only is Christ called by the names and titles given to God; but the incommunicable attributes, and the proper divine actions and government of God, are ascribed to him, in his own right as God, in such numerous passages, that to transcribe them would swell my book to a great size; and even to quote all the texts, would occupy too large a space.‡‡

* John xiv. 6-7. † John viii. 32. ‡ Luke xxiii. 34; John viii. 19.
§ 1 Cor. ii. 8: Acts iii. 17. ‖ Hab. ii. 14; Prov. viii. 10; Jer. iii. 15; 2 Cor. iv. 6; Eph. iv. 13; Hos. iv. 1; 1 Cor. xv. 34; 2 Peter i. 2; Job xxxviii. 2; 1 John v. 20; Isaiah xlix. 26; Titus ii. 13. ¶ John x. 30. ** John xv. 24. †† Isaiah ix. 6.
‡‡ Exod. xxix. 45; 1 Kings vi. 13; Rev. xxi. 3; Isaiah xxxv. 4-6; Mal. iv; Isaiah xl. 3-5; John i. 23; Isaiah xliv. 6; Rev. xix. 16; Rev. xxii. 13; Exod. iii. 14; John viii. 58; Col. i. 17; John i. 1; John xx. 28; Heb. i. 1-8; Rev. i. 11-18, &c. &c. &c.

The conduct of the Jews, when our Saviour called himself *one with God*, accounts for the reason why this doctrine of the divinity of our Lord, is so abhorrent to the *natural mind*. "The Jews answered him, saying, for a good work we stone thee not; but for *blasphemy*, and because that *thou*, being a *man*, maketh thyself *God*."* From this cause, *this lack of knowledge*, it was that Christ, the GOD-MAN, was rejected by the synagogues; and, owing to the same ignorange, our God and Messiah, who purchased us "*with His own blood*,"† is now also rejected by the churches.

But why may not the everlasting Jehovah take upon himself the form of a servant, and be made in the *likeness of men*?‡ May not the eternal and infinite Spirit, who is every where, and at all times and forever, full and perfect *in all places*, exhibit, at one and the same time, *as many visible manifestations of His presence*, as He pleases? May not He be *full and perfect God*, in the relation which He sustains to us, as the FATHER or CREATOR; *full and perfect* also, in His relation as God, the REDEEMER and SAVIOUR, "*called* the SON OF GOD," BECAUSE His *incarnation* was *miraculously begotten* by the *power of the highest*;§ and no less *full and perfect*, in His relation as God the SANCTIFIER and COMFORTER, when after faith in Him, the same ONE and ONLY God, abides in our hearts, and teaches us, and brings all things to our remembrance? The fact is, that all these THREE relations or characters necessarily belong to God; and cannot be affirmed of any created or finite mind. For all created souls, instead of possessing or exerting these attributes, would themselves stand in need of their influence, from the one great Supreme, who alone is the fountain of life and immortality. Besides, we are positively assured that the Lord will not *give His glory to another*,‖ and this, too, in connexion with passages of Scripture, which leave no doubt that the Lord refers to Himself in His character of Redeemer and Saviour. His language is, "for my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold I have *refined thee, but not with silver;* I have chosen thee in the furnace of affliction. For mine own sake, *even for mine own sake*, will I do it; for how should my name be polluted? AND I WILL NOT GIVE MY GLORY UNTO ANOTHER. Harken unto me, O Jacob and Israel, my called; I am He; *I am the first*,

* John x. 33. † Acts xx. 28. ‡ Phil. ii. 7. § Luke i. 35. ‖ Isaiah xlii. 8.

I also am the last. My hand, also, *hath laid the foundation of the earth,* and my right hand hath spanned *the heavens;* when I call unto them, they stand up together."* How can we hesitate in admitting that this denotes our GOD and REDEEMER, the Lord Jesus? For compare what is said in Mal. iii. 1-6; John i. 1-23; Acts ix. 1-20; Rev. i. 3-18; Rev. ii. 8; Rev. xxi. 3-7; from which it is quite evident that the same God, who purchased *His church* "*with His own blood,*"† is also the God of Jacob; and that His glory He *does* not, *will* not, and *cannot* part with.

But because this gospel doctrine of the *cross of God* is "*foolishness*" and an "*offence*" to Jew and Gentile; to Unitarian and Trinitarian; to professed infidel and *professing* believer; since it is rejected and abhorred by every church, without, as I believe, *one solitary exception,* throughout all Christendom; and yet, since it is the only ground and hope of salvation, I earnestly entreat the candid attention of my readers to some arguments and proofs, which I shall offer on the subject.

I cannot, for my part, tell what the nature of the infinite Spirit is, except so far as God has been pleased to present it to the understanding of my faculties. I turn, therefore, to the law and the testimony; and whatsoever I speak not according to their word, I am willing should be adjudged as written in darkness.‡

We read that "God created man in His own image, in the image of God."§ Also, God is called our Father,‖ and not merely our Father, in the sense of a Creator, for He also created earth, vegetables, and brute beasts; but as standing to the human family, in a more endearing and paternal spiritual relation, like that which exists between father and son. Paul argues from these premises, to prove to the men of Athens, that "we ought not to think that the Godhead is *like* unto gold or silver, or stone, graven by art and man's device."¶ For how could this be, since "WE are the OFFSPRING of God," and made in *His image?* Let us judge of the father by the child. If the child be like the father, is not the father, also, in that respect, like the child? As men, therefore, are endowed with faculties of reason, volition, and spiritual sensibility, how can we doubt, that the eternal Father of our

* Isaiah xlviii. 9, 13. † Acts xx. 28; Col. i. 20. ‡ Isai. viii. 20.
§ Gen. i. 27. ‖ Isaiah lxiii. 16; Matt. vi. 9-15. ¶ Acts xvii. 22-31.

spirits, in whose likeness we are made, is also Himself an intelligent essence, having powers or attributes of reason, will, and sensibility.

See what the Scriptures say of the birth of Seth: "And Adam lived a hundred and thirty years, and begat a son, *in his own likeness, after his image*, and called his name Seth."* Compare this with what the Lord informs us of the original creation of Adam, (Gen. i. 26, 27,) and you will perceive that man is, indeed, born to the highest of all privileges—an affiliation into the family of God, our Father. However, there is this difference between our "*image*," or "*likeness*," to our *natural* parent and to our *heavenly* Parent, that, although our faculties, or attributes, so far as the image exists, are the same, in *kind;* yet, in *degree*, we are separated only by finite intervals, in the *former* relation; but, in the *latter*, by infinity. Still, a difference in the degree, or measure of the nature or kind, does not disprove the *likeness* of that nature or kind, so far as the image *does* extend. For, there is no absolute holiness, but the infinite holiness of *God;* and yet, every devout son of God, who is transformed to the image of divine holiness, has a holiness, so far as it extends, of the *same nature*, or kind, as the holiness of God, although infinitely far off, in regard to *degree* or extent. A straight line, from a centre to a given point in a circumference, however short it may be, passes, notwithstanding, over the same space; or, in other words, so far as it goes, is of the same nature as another, but infinite straight line, drawn from the centre through that same point, but extended and continued beyond, in every direction, without limit.

It may be answered, this divine likeness, of which you speak, is nothing but a likeness of the *character* of the *renewed* soul of a man, and not a likeness of its *nature*. My reply is, that such a likeness in the *character*, or attributes and actions of an agent, implies a corresponding likeness in the *nature*. What is holiness? It is not merely doing certain *outward* actions. If I see a man fall down in the street, with apoplexy; if I hasten to him, and recognize him to be my mortal enemy; if, fearing he may recover from the apoplexy, I purpose to open an artery, with intent to kill him, but, in my hurry, I strike only a vein, which preserves his life; here, if I dissemble and keep my motive to myself, I may be hailed

* Gen. v. 3.

as the noble and virtuous preserver of an enemy! But, in the sight of God, I am guilty of blood. Suppose a contrary case: I hasten to the unhappy man; and, instead of an enemy, I behold a near and dear friend, for whom I would gladly sacrifice my own existence. But, in my extreme agitation, even while he is recovering from the fit, in order to secure his safety, I open, not as I intended, a vein, but a *fatal artery;* am I a murderer? No; surely not. God, who reads the heart, passes judgment upon the secret *thought;* for "out of the *heart* proceed *evil thoughts*, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."* Faith is living works, and works are living faith; for as the cause proves the effect, so does the effect prove the cause. Every body of works has its inward faith, as every living body of man has its inward soul. From all this, it is, to me, quite manifest that divine holiness consists, not *merely* in any *outward* action, but in an inward condition or state of spirit, proceeding from rational and voluntary faculties, accompanied, as must needs be, with sensibility or the capacity of perceiving and feeling. Therefore, a like character in the holiness, implies, also, so far as the likeness extends, a like character in the spirit, or "*living soul.*" And, as our holiness, the more it resembles that of the Lord, increases the more in the energy which denotes the action of a rational, voluntary, and sensitive spirit, we cannot suppose that the Spirit of God is destitute of those faculties and capacities, which are enlarged in us the more we approach and are conformed to the divine Original.

This, as I apprehend, is the groundwork of the argument used by the Lord to the Jews, when they took up stones to stone Him, because, as they said, "that thou, being a *man*, maketh thyself *God.*"† His reply, in my opinion, is founded on the argument which I have mentioned, as will be apparent, if we carry it out, in all its steps. For instance, He answers them,—"Is it not written in your law, I said *ye* are Gods?" or, in other words, "All of you are *children of the Most High,*"‡ and made in the *image of God.* If, therefore, man be made with faculties and sensibilities like those of God, does it not follow that God has faculties and sensibilities like those of man? And why, then, do you say that I *blaspheme,* because I assert that *I am God,* and only *called* the SON OF GOD,

* Matt. xv. 19, 20. † John x. 33. ‡ Ps. lxxxii. 6.

because, this fleshly body, sanctified and sent into the world, as my visible tabernacle, or temple, for the salvation of man, was miraculously begotten and born of a virgin, by "*the power of the Highest?*"* If you believe not *me*, believe my *works*. Are not these works, which I do, the works of a God? But, you do not believe me, because you have wholly lost a knowledge of my nature and character. If you knew *God*, you would know *me*. And the very object of my coming is, that you may recover this *lost and saving knowledge of God.*

But, over this stumbling-block the Jews fell; and, what is astonishing, beyond all expression, the Gentiles, who were called in the place of unbelieving Israel; the Gentiles, who, for so many centuries, have boasted their own faith, and abhorred the obstinacy of the *outcast* people; even these same Gentiles have stumbled at that stumbling-stone and rock of offence. They have denied the *Cross of God*, and, instead of the Prince of Peace and Life, they have cried, "Not this man, but BARABBAS."

How slow is the heart to believe all that the prophets have spoken!† The Jews rejected Christ, expressly on the ground that it was blasphemous to believe that a being, exhibiting the nature of a man, was the God of Abraham; whereas, the authority of Abraham himself, might have taught them differently. For the Lord appeared to Abraham, in the plains of Mamre, in the likeness of a man; and, as a man, He talked to him, *and ate food.*‡ Also, in other passages of the Hebrew Scriptures, the Lord assumed a human form, and is called Man.§

What is a man? We ought to be under no difficulty in answering this question; for we are told in the Scriptures themselves, and we should remember that, in expounding the word of God, we must use or understand the terms, in the same sense as that in which they are employed by the inspired teachers.

"And the Lord formed man of the *dust of the ground*, and breathed into his nostrils the breath of life, and man became a *living soul.*"‖ Afterwards, the Lord says, "In the sweat of thy face shalt thou eat bread, till thou return unto the *ground;* for out of IT wast thou taken: for *dust* thou *art*, and unto dust shalt thou *return.*"¶ Hence, then, it appears that there are two senses in which

* Luke i 35; John ii. 19. † Luke xxiv. 25. ‡ Gen. xviii. 1-8; John viii. 56-58.
§ Exod. xxxiii. 11; Josh. v. 13; Judges xiii. 10; Gen. xxxii. 24. ‖ Gen. ii. 17.
¶ Gen. iii. 19.

we are to understand the term, man:—*first*, a certain organized form of dust or body, made after the manner of the body of Adam, and *secondly*, a rational, voluntary, and sensitive spirit, made or created in the image or likeness of God, and called "*a living soul*," dwelling in such a body. In this twofold sense, the whole human race, whether learned or unlearned, still speak of man. For we say, a man, viz. the fleshly body of man, gives up the ghost, or dies, and also, we say, a man is buried *here*, pointing to his grave, although it is not the spirit that is buried there, but only the body.

If it be objected that the Lord does not use the appellation in a mere *fleshly* sense, because he says, "*Let us make man, in our image, after our likeness*;"* and that He cannot speak thus *merely of the body*: then, I answer, that this, notwithstanding, does not preclude the idea that, by the term, man, the Lord denotes *a living soul*, having reason, will, and, of course, sensibility, *such as His own*, united with a certain form of organized body, *such as Adam's*. For it is the union of such a spirit and body which makes what we *commonly* call man; and, any rational, voluntary, and sensitive spirit, appearing in such a body, would be called by our name. As there is a *divine image in man*, there is, therefore, a *human image in God*: but, with this distinction, that in the Lord, there is no imperfection. All we are *imperfect men*; but God, appearing in our form, would be the Holy One, or a *perfect man*, without spot or blemish of any kind.

However, it is my opinion that, in the texts which I have quoted, the word, *man*, is *most undoubtedly* applied, not only to the living union of soul and body, but also to the *mere fleshly body* of our common ancestor. For bear in mind, that the original quickening of man, by the Holy Spirit, is typical of our regeneration in Christ, or of the *new man*, by faith in God. For without faith, we are dead; but by faith, we arise from the dead, and become a living soul. The mere creation, therefore, of our souls, is allegorized by *death*, or a dead fleshly body, having no life in itself, but "*corrupt, according to deceitful lusts*;"† and the redemption, or new birth, is taught by the breathing of life into us, by our blessed Lord and Saviour. This understanding I obtain from a comparison of what Paul says in 1 Cor. xv. 45–49; Eph. iv. 22–24, and Col. iii. 9, 10; in connexion, also, with *the whole scope of the Gospel*. For as born of

* Gen. i. 26. † Eph. iv. 22.

the first Adam, we are in *death*, or a state typified by the mere natural or fleshly body, which was the first creation of man. But this first man, Adam, is afterwards made *a living soul*, only by the *Lord from heaven*, or *Christ, our God*, quickening him, by *breathing into his nostrils, the breath of life.* Thus we see, that, in scriptural, allegorical language, *the whole family of man*, comprehending our first parents and all their descendants, forever, who are *unrenewed in knowledge after the image of Christ, our life*, are contained under the figure of the *mere dead fleshly body of Adam; called the old man.* The flesh is a type of sin or death; and the Almighty and Holy God, in his abundant and unspeakable goodness, became man, (*that is, was made flesh,*) and dwelt among us, "*that we might be made the righteousness of God in Him.*"*

Neither is there, nor can there be salvation, in any other manner; "*for there is none other name, under heaven, given among men, whereby we must be saved.*"†

For how can any finite being behold infinity? A created, rational spirit, I presume, might see an uncreated, eternal spirit, after whose pattern or likeness it is made. But the mere seeing of that essence called spirit, is not sufficient to enable us to judge whether it be a god or a demon, a lover of mankind or an enemy. We must behold it, not only in essence, but in its attributes, or its character and actions, of power, wisdom, and benevolence. And as these are without limit in the infinite Jehovah, therefore, the only way in which the Deity can be at all visible, in character or salvation, to any of his creatures, is, for the Lord to *veil* His perfections; to put as it were, a *boundary* to them; to exhibit them in some *finite* extent: but yet continually enlarging this revelation of Himself to our minds, as we approach nearer and more near to Him. How then, can any one, who denies Christ ever see God? Mistaken man! Does he imagine that he can look upon the unbounded glory of Him, whose immensity is without beginning or end? There is no other possible way of salvation, but for the great God, in His wondrous and condescending goodness, to descend to *man's weakness;* and by an exhibition of Himself, in conformity to laws, subject to which we are created, to unfold or reveal his true nature, character, and actions, by such *a connexion between cause and effect*, as will continually lift us up higher and more high, to His

* 2 Cor. v. 21. † Acts iv. 12.

unsearchable fulness. This conformity to law, or connexion between each advance and that which succeeds it, must never be broken; else we fall and perish.* For how can a child comprehend the higher operations in science, until he has obtained a knowledge of the simplest rules? We begin at first principles, and proceed upward. And if at any time, the Lord should look upon us, with His all-searching eye, disjoined or separated from that holy form of divine presence, made amiable and lovely by our knowledge and faith in the saving laws by which He is pleased to uphold us in life and safety, we should shrink appalled with terror, and flee as from an angel of wrath.† Hence it is, that the Lord must unveil his glory or fulness, in connexion with certain laws, or a rule of increment. That He may be the God of all men, and since all men, in an unrenewed or carnal mind, are *in death*, the Lord begins with an exhibition of Himself, *as a babe;* a *new-made man* or *child;* the *first-born* in His spiritual kingdom. Remember, now, that this babe, this holy child Jesus, is a type of the whole human family, renewed in spirit, by knowledge, after the image of Him who created us:‡ for the *earthly* or *fleshly body* of the Lord, is an emblem or figure of the *first man*, Adam, and all his descendants; but the *living soul*, within that body, *is the Lord from heaven.* In this manner it is, that God clothes Himself with His rational universe. All we are the body; but God is the soul. There is but *one* Spirit, having life in Himself, and that Spirit is God; therefore, there is but *one soul*, or spirit, in the child Jesus, even "the mighty God, the everlasting Father, the Prince of Peace,"§ and "Life;"‖ who alone hath immortality;¶ and who is "KING OF KINGS and LORD OF LORDS."** No created spirit CAN, either singly or conjointly, *be the soul* or life of the body of Christ; for we are *all* included under the type of the dead body or flesh; and it was this very death which caused our heavenly Father himself, to descend from heaven and dwell among us.†† The Lord says, in Isaiah, lxiii. 3, "I have trodden the wine-press, *alone*, and of the *people*, there was *none* with me:" in other words, of all *created souls*, there was *none* with Him; but *His own arm* brought salvation. How can it be, that any created soul can be redeemed except

* Matt. xxi. 44. † Exod. xiv. 19-24. ‡ Col. iii. 10: 1 Cor. xii. 27.
§ Isaiah ix. 6. ‖ Acts iii. 15. ¶ Tim. vi. 16.
** Rev. xix. 16. †† 1 Cor. xv. 22; Rom. iii. 23.

by being a co-member with other created spirits of the body of God? "For by *one spirit* we are *all* baptized into *one body.*"* And in order that this divinity of our Saviour might be well understood, our Lord Himself, while the Pharisees were gathered together, asked them, saying, "*What think ye of Christ?* Whose son is He?" They say unto Him, "The son of David." He saith unto them, "*How then doth David, in* SPIRIT, *call Him Lord, saying,* '*The Lord said unto my Lord,* sit thou on my right hand, till I make thine enemies thy footstool.' If David then call Him LORD, *how is He* HIS SON?"† The answer, which the Pharisees were not able to render, is, that He was the *son of David*, because, He "was made of the seed of David, *according to the flesh.*"‡ "*That which is born of the flesh, is flesh.*"§ But in "SPIRIT," he *was* and *is* the LORD OF DAVID, and of heaven, and of earth; "the MIGHTY GOD, and EVERLASTING FATHER," by whom all things were made, and without whom there is neither life nor creation.

Hear, now, the good tidings of great joy, to all people, proclaimed by the incarnation of our Lord. Thus it speaks, to you and to every one: I created you a finite being. I would have created you equal to myself, eternal and infinite; but it was impossible that a creature, beginning to be, could be self-existent, and without limit, in an absolute sense. I did for you, therefore, all that was possible to be done, and all that I myself would have desired, should have been done for me, had I been in your place, and you in mine. I created you with faculties, in my own image, *and with power to be engrafted on myself, so as to become one with God;* and because the manner of accomplishing this would, itself, be a mystery, impenetrable to your infant mind, I purposely, at the beginning, created you in a two-fold form, or a union, consisting first of a dead body, formed of the dust of the ground, and secondly of a living spirit.

This was done, that you might have perpetually, in your own persons, while on earth, a *practical* type of the manner of my operation, in your new birth, or your junction with myself, and of the necessity of it. For you daily see the corrupt condition to which the body is reduced by the separation of the soul. While existing in union with the animating principle, your flesh is full of beauty and majesty; but when the spirit departs, the body is a prey to cor-

* 1 Cor. xii. 13. † Matt. xxii. 41-45. ‡ Rom. i. iii; Acts ii. 30. § John iii. 6.

ruption, and food for worms; dust it is, and it returns to its parent dust. Thus formed, I set before you the way of life, and urged you, by the tenderest considerations to pursue it, and the way of death, also, I explained in fearful terrors; for I knew that it would tempt you by its deceitful allurements and false promise of good. Holiness is the act of a rational and voluntary intelligence, and must proceed from a free choice. Yet was all this preparatory to my great salvation. For even the whole of that beautiful, natural economy and subsequent Mosaic dispensation, under which I placed, and so long continued you, were only obscurity and mere shadows, compared with the wonderful revelation I was about to make. Through them, I had been only rearing and *educating* you, to bring you to a fit state to receive my actual presence, in its infant form. Not suddenly can the mind of man behold any manifestation of the Godhead. What would yield joy and life, in one condition of the world, would bring darkness and destruction in another. This is the case in disclosures in natural science, which is founded on a knowledge of the material works of the Deity, and much more is it the case in spiritual science, which discloses and reveals the nature and character of the supreme Jehovah. Therefore, at the very earliest moment, in the history of man, when the people were prepared to receive their Lord, I descended from heaven, and dwelt, as in a temple, in a fleshly body, begotten by the power of the Highest and born of a virgin, and *therefore* called the Son of God! See now the man Jesus, the last or new Adam! As already stated, even Omnipotence could not create an *un*created, or self-existent eternal being, without limit of any kind. Therefore, from necessity, the *first* Adam, or man, "*was made subject to vanity*,"* represented and allegorized by the dust of the ground. But the *second* Adam is a new man, *even the Lord God from heaven*, the infinite and eternal Spirit, who takes upon Himself that same dead body of flesh, *the first Adam*, brings it to life, delivers it from the bondage of corruption, and ascends with it to the mansions of eternal rest, there to dwell with it in the glorious liberty of the children of God. For the mighty Father was made or clothed with flesh, or with a body like ours, and was born of a virgin, in the relation of a SON TO HIMSELF, and subject, in all respects whatever, to the same law which He has ordained for the whole family of man.

* Rom. viii. 20.

And as the body and soul, by union, are *called one man*, so by union with God, through faith in Christ, we become one with the eternal Godhead, and sit on the same throne with the Spirit of God, as *His own spiritual body*, prefigured by His earthly body, in which he walked in the streets of Jerusalem! What a destiny is this: high, splendid, and beyond all thought, majestic and full of unspeakable glory. Man! man! do you hear that earnest and entreating call, "*come unto me* ALL ye that labor and are heavy laden, and I will give you *rest*. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, *and ye shall find rest unto your souls*. For my yoke is easy, and my burden is light."* Can you *hear* and *refuse* the gracious offer, rejecting the Prince of Life and Peace, the God of Love, who, with Himself, freely gives you His whole created universe, and tenderly pleads with you to come *now, at this day*, and enter into the joy of the Lord; for without, are the dead carcasses of the slain, whose worm dieth not, neither shall their fire be quenched, and they shall be an abhorring unto all flesh!†

CHAPTER IV.

THE APOSTACY OF THE GENTILES.

God is *one*, not *three*. "Hear, O Israel, the Lord our God, *is one Lord*."‡

God was worshipped as *one*, and one *only*, by the Jews, the Apostles, and the primitive Christians.§

Read attentively the beginning of the 9th chapter of the Acts of the Apostles, narrating the conversion of Saul of Tarsus, including also, the vision of Ananias, commanding him to go to Saul; compare this with what Paul says in 1 Cor. x. 4, and you can have no manner of doubt that Paul in worshipping Christ, knew that he was worshipping none other than the *one God* of Abraham, of Isaac, and of Jacob. Paul himself says so, in Acts xxiv. 14: "but

* Matt. xi. 28-30. † Isaiah lxvi. 24. ‡ Deut. vi. 4. § Rom. iii. 30; Gal. iii. 20.

this I confess unto thee, that after the way, which *they call heresy*, so worship I *the God of my fathers*, believing all things which are written in the law and the Prophets." This confession, which was made before Felix, is dated in the notes to the Bible, which I have before me, A. D. 60. Thomas, long prior to this, had worshipped our Saviour, saying "my Lord and my God."* From Pliny's letterto the Emperor Trajan, written, A. D. 107, we learn that the Christians, *at that period*, still continued the worship of Christ as God. All this testimony is clear and indubitable. And equally certain is it, that neither did the Evangelists, the Apostles, nor any of the primitive Christians believe God to be three.

The true doctrine taught in the Bible is *this:* that God is *one*, infinite, eternal, and in *all his fulness*, incomprehensible to man. But that this *one God* has revealed Himself in the form of a man, taking *our body* upon *His spirit;* and so occupying *a distinct relation*, as a *Son to Himself*, CALLED the Son of God, for the reason given by the angel to Mary, *because His body was miraculously born of a virgin, by the power of the Highest.*† I name this a distinct *relation*, both to man and God; for a relation means, "a connexion between things;"‡ and this incarnation of our God, is that visible connexion between God and man, or mediation, whereby the Lord will forever exhibit to us increasing displays of His own nature and glory. "Now a mediator is not a mediator of ONE;‡ neither is this a mediation of one: for it connects the TWO extremes, GOD and MAN, "but God is ONE." We, *individually*, are many; although, in this mediation we are also comprehended in one, viz: "ONE BODY." Christ, therefore, is the mediator, or connecting tie, between God and man, and in this relation He sustains the double character of God and man; His *spirit* being *God*, and His *body* being a fleshly allegory or an impersonation of the whole family of man, typical of our souls, living by faith in God. Upon this subject, however, I have spoken at large, in my former chapter.

There is another name given in the Scriptures to our Lord, to which also, I deem it necessary to call attention, "the Holy Ghost," or "the Spirit of Truth."§ Our Lord, in speaking of the Spirit of Truth, or "the Comforter," applies the appellation sometimes to

* John xx. 28. † Luke i. 35. ‡ Webster's Dictionary, "*relation*."
§ Gal. iii. 20. ‖ John xiv. 17.

Himself, and sometimes to Himself and the Father; but in either case He means the same thing, viz: the *one God; for He and His Father are one.* This relation of God, as the *Comforter*, proceeds from the right knowledge of God, the *Father*, as revealed in His relation as the Saviour of man, and produces the effect of sanctification upon our hearts. Christ, as I have said, applies the name to Himself, for He says, "I will not leave you *comfortless*, I will come to you,"* and sometimes to *Himself and the Father;* for He adds, "if a man love me, he will keep my words, and my Father will love him, and WE will come unto him, and make our abode within him."† Wherefore the three terms, the FATHER, SON, and HOLY GHOST, are only three names of the ONE and SAME GOD, denoting the three divine relations which our Lord sustains as the *infinite Jehovah* who CREATED us, and whose fulness being without limit, is incomprehensible; as the *Saviour*, in which relation He VEILED His perfections and assumed a finite form, clothed with our body, as the Son of man and of God, and as the *risen Saviour* or *Spirit of Truth*, after He had fulfilled the law, bringing all things to our remembrance, and SANCTIFYING us by the knowledge and judgment of God.

These three relations are, also, shadowed under the Mosaic ordinances. For there was *first*, God the Father; *secondly*, the High Priest with the "blood which He offered for Himself, and the errors of the people,"‡ which is typical of Christ, *the lamb of God;* and *thirdly*, Christ again as the High Priest, who, by His own death, having entered into heaven, or the holiest of all, re-appears in His *risen spirit*, or as the Comforter, from the *second veil*, "without sin unto salvation!"§

At what time it was, that this doctrine of the unity of God, came to be extensively or generally corrupted by professing Christians, I am unable to say. There are many causes which preclude us from obtaining correct information of that and subsequent periods of the church. For not only were the mass of the people unlearned and unable to read and write, but copies of manuscripts were multiplied at great expense, and could be owned only by few persons. Besides the unsparing rage of bigotry and intolerance would manifest a no less destructive zeal against the writings and memorials of supposed heretics, than against their bodies, and

* John xiv. 18. † John xiv. 23 ‡ Heb. ix. 7. § Heb. ix. 28.

would deface, mutilate, and burn the former as well as the latter. In addition to all this, the desolating barbarism of the Gothic conquerors, would crush from existence every relic of former learning or history, except what was preserved in the monasteries; so that it needed no act of the monks to destroy the evidences of Christian truth, but only a want of care and faithful industry in secreting and defending them. In such a universal affliction, what inquirer shall declare the *generations* of the oppressed people and *royal preisthood* of the Lord, who, as their master, were "brought as a lamb to the slaughter," and like him, were "taken from prison and judgment" and "cut off out of the land of the living."* Doubtless, the true church then existed in a persecuted and despised condition without *form or comeliness*,† in the eyes of carnal men, and she must have dwelt in the world as in a spiritual wilderness, nourished during the appointed times, by the hand of the Lord.‡ This we know, however, that wherever the faithful of the Lamb were, they believed and taught no other doctrines than those which are declared in the *word of God:* and all who were not built on this foundation were Anti-Christs.

For the reasons which I have mentioned, there may be great difficulty in tracing the history of the spiritual Israel; but there are many circumstances, which will enable us to come at some knowledge of the progress of the opposite character: the man of sin.

People are in the habit of imputing their transgressions, errors, miseries, and bondage, to tyrants and priests. Tyrants and priests, say they, have combined their efforts, with success, to prevent men from becoming enlightened, by seeking after truth! And that such persons are the scourges of mankind, is unquestionable, as all history proves. But what are tyrants and priests but the workmanship of the people? When men love bondage rather than liberty, and a lie more than the truth; when the heart of man has no virtue to cleave to his fellow-man; no justice, valour, temperance, patriotism, humanity, nor faithfulness; when the aim of each one is to oppress and plunder, and to gratify vile passion and sensuality; when the truth offends, and men place their chief good in filthy corruption and ignorance, then, all unheeded does wisdom cry aloud, and utter her warning: the righteous perish, but no one regards it! In such a state of wickedness, the Lord visits the peo-

* Isaiah liii. 7, 8. † Isaiah liii. 2. ‡ Rev. xii. 14.

ple with the works of their own hearts; and he sends them some fearful and bloody protector, to keep in sway, by a rod of terror, the more cruel and hateful beasts, which rage within them. Thus a nation, which will not have the Lord for their king, *must be in bondage to tyrants.* And they who will not, themselves, be "*priests of God and of Christ,*"* by a careful and free inquiry of truth, and by a diligent exercise of all the faculties which our heavenly Father has bestowed, *must be the victims of a corrupt and hireling clergy,* who will see false visions, pronounce false judgment, and, although exalting and opposing themselves against all that is holy, will sit "*in the temple of God,*"† and usurp His name and attributes.

We may, therefore, in some measure, trace the progress of the decline of the true priesthood of the Lord, by observing the rise and advancement of the false clergy; *knowing full well that only a blind people will be led by blind pastors.*‡

By the "*true priesthood,*" I do not mean *any clerical character or gospel ministry,* in the present accepted understanding of these phrases. Far from it! By the word of Divine Truth, we are taught that ALL the righteous, who, by faith in Christ our God, know, love, and obey the Lord, are "KINGS and PRIESTS unto God;"§ they *sit upon thrones,*‖ and "*offer up spiritual sacrifices;*"¶ they comprehend the two offices of *Moses* and *Aaron,* and are called a HOLY and ROYAL PRIESTHOOD.** The individuals of this priesthood differ in degrees of glory, precisely as they differ in degrees of spiritual knowledge, love, and faithfulness; in other words, as God has bestowed His gifts upon them: but though one star differs from another, in the degree of light, their light, so far as it extends, is the same in nature. Isaiah, in speaking, by prophecy, of the disciples of Christ, says: "Ye shall be named the PRIESTS of the Lord; men shall call you the MINISTERS of our God."†† *All are kings and all are priests.* The priesthood is not an *outward* establishment or ordination; but it is *inward* and *spiritual,* and exists wherever knowledge, love, and faithfulness are combined, and *nowhere else;* for it is impossible for blindness or ignorance to teach knowledge; for hate to do the work of love; or for corruption to minister in the kingdom of God:

* Rev. xx. 6. † 2 Thess. ii. 4. ‡ Jer. v. 31. § Rev. i. 5, 6.
‖ Matt. xix. 28. ¶ 1 Pet. ii. 5-9. ** 1 Pet. ii. 5-9. †† Isai. lxi. 6.

"*for behold, the kingdom of God is within you.*"* The Christian's altar is an altar at which no man *can minister*, who is not "*renewed in knowledge after the image of Him who created him.*"† True Christians, viz: the *kings* and *priests* of God, will always know, or be able to *judge* those who come in the name of the Lord. False signs and miracles cannot deceive them; for they have "the root of the matter" in themselves, and by the diligent and persevering use of all the faculties and talents committed to them, they can discern and trace whether any branch which is said to spring from it, does actually proceed from that foundation. It is free inquiry, alone, which can produce uniformity in Christian faith, doctrine, and works. Each one must *think*, *observe*, and *judge*. We cannot give skekels of silver by the year, and suits of apparel and victuals to a *Levite*, searching for a CALL, and say, "be unto me a father and a priest:"‡ Do you do my *thinking* and my *judging* for me, and settle my faith by *creeds* and *councils*. The instant that we thus separate an *outward* clergy, with *outward tables* and *ordinances*, to minister the *spiritual* bread and wine, in the kingdom of God, that instant we seal our destruction. Anti-Christ grows up, at first, from small beginnings, and with all deceivableness of unrighteousness, and pretence of humility, and godly zeal; but it is not long before he confirms custom into authority, submission into bondage, and falsehood into divine commandment and revelation. Yet, alas, how prone is the carnal heart to love its *slavery!* An Anti-Christ, whose teeth are swords and spears, destroying "PEACE FROM THE EARTH," drenching the fields with blood, consuming cities with fire, and depopulating whole provinces: even *such* an Anti-Christ may advance himself to *divine honors*, and his ministers be called *Christian fathers* and *stars of righteousness*.§

Gibbon, in his "Decline and Fall of the Roman Empire," (vol. 2, pages 102, *et seq.*) gives an account of the manner in which the Christian community fell from their original indepen-

* Luke xvii. 21. † Col. iii. 10. ‡ Judges xvii. 10.

§ In "*A Voice to the Jews*," page 76, I adopted Paley's opinion, that "*any form of Christianity is better than no religion at all.*" This needs correction. Christ himself says, that the *last* state of a man, returning to sin, after having known the truth, is worse than the *first*. Matt. xii. 45. Yet, in one way, false forms of Christianity are better than no religion; for they prepare mankind for a return to religion, at a subsequent age.

dence and equality. In regard to this author, I must say, that the benevolence which is apparent in his work; his close observation and strong judgment; his fearless exposures of a false and corrupt hierarchy; entitle him very greatly to our thanks. However, something more is necessary to free the world from error and crime, than merely to pull down particular edifices of sin. We must not only destroy what is wrong, but, also, build up what is right, and he who, while he demolishes one refuge of oppression, permits the temple of truth to lie in ruins, betrays a want of correctness in his own mind, which we must not the less condemn because we deplore it.* The statements of such a writer, on a subject connected with his prejudices and infidelity, are to be received with the utmost caution, and the benefit of this rule we must extend equally to the cause of Christianity itself, and to the

* Gibbon speaks of "*the divine sanction which the apostle, (John,) had bestowed on the fundamental principle of the theology of Plato.*" 3 Gibbon's Decline and Fall, 11. What it was that Plato taught, I am not prepared to state with certainty, not having, at present, an opportunity of referring to his works. But even if Plato did teach some things, *ignorantly*, about the "*Logos*," this did not hinder that the evangelist, afterwards, should declare to Platonists and Gnostics, or both to Jews and Gentiles, that the *same God who created all things*, and who had, in the beginning, spoken His *word unto the fathers, by the prophets*, was, in the last days, made flesh, or dwelt among men in body, as a man, according to that same *word of prophecy* which had announced his coming. (Compare John i. 1-14, with Hebrews i. 1-3.) Confident am I, that Plato is as far from the doctrine of John, as blindness is from light. There is a very great disposition, in infidel writers, to detract from the truths of Christianity, by introducing comparisons with some of the Greek philosophers. But yet, if all that is said about the extent of the knowledge or speculations of the Greeks be founded on fact, what does it prove? Socrates, the most enlightened of the heathens, was born four hundred and seventy years, and died four hundred years before Christ. But, one thousand years before his time, Moses, who was a worshipper of the ONE and ONLY God, led out the Israelites from Egypt, and they became a great nation. Six hundred years before Socrates, lived David, and David was succeeded by his son Solomon, so famed for wisdom and riches, that foreign princes sent messengers to him, and courted his alliance. Only two hundred and five years before the death of Socrates, began the Babylonish captivity, which was terminated by Cyrus. And subsequently to that, the second temple was built, and Ezra, Nehemiah, and Malachi, all lived and performed their ministry, at the very time when Socrates himself was growing up into manhood, and forming his opinions. Who then, can doubt that it was known, not only in Egypt, but, also, in Greece to the philosophers, that a nation had existed, and was still in being, who taught the worship of the ONE God? That Socrates did not come to his theology by his own reason, is evident; for his own reason would then have brought him to see the folly of ordering a sacrifice to Æsculapius; which he did, in his dying moments. A great truth, being communicated to us, brings us acquainted with many other truths flowing from it. The infidels, of the present day, reason of many things correctly, from the reflected light which they have derived from the Bible. And so I believe it was with many of the ancient philosophers, into whose minds a ray of divine light shone from Judah, though it was mixed with much darkness, in themselves.

professing clergy. Gibbon, I do not think, was an infidel, in the absolute sense of the term. The reproach seems to have been applied to him from like reasons with those which induced the heathen priests to charge Socrates with atheism. But still he was so far wrong as to make it necessary for us to test all that he says on the subject of religion, or its ministers, with very great deliberation.

He informs us,—and in this respect, it is my opinion, that he accords fully with the Scriptures,—that *presbyters* and *bishops* were only appellations to distinguish the same order of persons: presbyter being used as expressive of their age or wisdom, and bishop as denoting their duty. But as the most perfect equality of freedom requires some order at meetings, for conducting public deliberations, and collecting and executing the sentiments and resolutions of an assembly, therefore, some one would, on occasions of this kind, be called upon to execute the duties of a presiding officer. As a means of guarding against frequent interruptions, by annual or occasional elections, the primitive Christians were induced to choose, for life, one of the wisest and most holy of the presbyters, to be their ecclesiastical governor. This governor then came to be called BISHOP, while the *other* presbyters retained their original common name. This system was adopted before the end of the FIRST century, and was strongly recommended by the advantages which, in that state of society and of public affairs, attended it. But towards the close of the SECOND century, provincial synods began to operate, which were composed of all these ecclesiastical governors, or bishops, in the province; assisted by the advice of a few distinguished presbyters, and attended by a *listening* multitude of the brethren.* In these provincial synods, some one bishop, officially called primate or metropolitan, finally usurped a power over his brother bishops, like that which the same bishops had, in their turn, obtained above their fellow presbyters, and on the same principle as the presbyters had also encroached upon the spiritual priesthood of the flock. In the THIRD century, this evil was still more extended and enlarged; for by this time the usurpation was everywhere established, and looked upon as of divine appointment. Thus, imperceptibly, did

* It is unnecessary for me to repeat that I am here adopting the sentiments, and, in some passages, the words of Gibbon.

carnal men of sin wax "great even to the host of heaven,"* and were worshipped as "the vicegerents of Christ, the successors of the apostles, and the mystic substitutes of the high priest of the Mosaic law." The LAITY, or common herd—poor souls!—in the visible church, were then no longer a holy and royal priesthood; but were glad to receive the bread of supposed life, from the bloody hands of the murderers of the Lord; to hear, with blind submission, and to come under bondage to tyrants, more fell than all the envenomed malice which had ever before held sway in the world.

In such a state of Gentile apostacy was it, that Constantine, the first Christian emperor and defender of the faith, undertook the *glorious reformation* of the church of Christ!! He espoused the church *to himself.* Peaceably was he permitted to enter upon the fattest places of this usurped province in the kingdom of God, and to scatter among his *lord-bishops* and *archbishops*, the prey, the spoil, and the riches.† Peaceably, did I say? Nay, with rejoicing was his impious hand hailed, as bringing deliverance and salvation. The Lord is called "the fountain of living waters;"‡ and we are invited to come to these waters, and drink:"§ but in the time of Constantine, the hearts of the people were smitten with the plague of BLOOD; the Scriptures of life became blood to them, throughout all the land, and men could not drink of their water.‖ *So they digged round about, "and hewed them out cisterns, broken cisterns, that can hold no water,"*¶ in the decrees of councils and the edicts of emperors.

It is not my intent to dwell at large upon the confusion of languages which prevailed in this Babel. It is sufficient to state, that the controversies of the Arians and Athanasians; the Tritheists and Sabellians; the Homo-ousions and Homoi-ousions; the fierce and implable discords upon all questions relating to the nature of the Deity, the Lord Christ, and the Holy Spirit, and the utter abhorrence with which the "*blasphemous*" doctrine, as it was called, of the CROSS OF GOD, was received; all these denote that by far the greater portion of professing Christians had lost a knowledge of the everlasting Father, who had purchased his church *with his own blood.* In these contentions, we see, on the part of some few, who were stigmatized as heretics, many gleams of welcome truth; but

* Dan. viii. 10. † Dan. xi. 24. ‡ Jer. ii. 13.
§ Isai. lv. 1. ‖ Exod. vii. 20-24. ¶ Jer. ii. 13.

so far as the record of them has been preserved in the church histories which I have read, no one seems to have acknowledged Christ, wholly, as the one and sole God. Yet it is highly probable that the tenets of several—as for example, the Patripassians—have been misrepresented. For certainly, on the particular doctrine which bestowed upon them the honor of this name, they were orthodox, and spoke only the language of Scripture, and perhaps other views which are attributed to them, some of which *seem* to assert that *Christ had also a* CREATED *soul*, as a man, were the conclusions of their adversaries, and not their own sentiments. We have, that I know of, no memorial of them, except such as is contained in the writings of the party hostile to them, and the present times furnish us with specimens of the little candor which can be expected in church controversy. At a subsequent period, Pelagius was also condemned as a heretic, for preaching some of the great truths of nature and revelation. What his other doctrines were, especially that all-important one concerning the godhead of Christ, I do not find sufficiently stated; but if Pelagius were right upon *that*, I see nothing to censure, but much to approve in his belief, that the Lord has addressed Himself to the faculties of a creature, framed with power, as the gift of God, to yield obedience to His requirements, and that *not to obey*, is to be guilty of wilful sin.

But whatever were the real tenets of any of these men, and whether the dominant sect have transmitted to us correct remains of them, or not, it is abundantly manifest, that during all this fearful period, the great mass of the professing church had crucified anew the Prince of Life and of Peace, and had parted or divided his *doctrines*, or "*garments among them.*" The vision of the mis-called ORTHODOX party had become "as the words of a book that is *sealed*,"* a "*mystery Babylon*," and the religion of the meek Jesus was converted into the tocsin of war, and His baptism into the baptism of demonism.

Under this plague of BLOOD, the outward church continued for a long time, not repenting of their sins. Through many visitations did they pass, and remained obstinate. Unclean spirits, like *frogs*, *lice*, and *flies*, with their hermits, monks, flagellants, priests, and other teachers of Satan, went out from the mouth of this false form of CONSTANTINE Christianity, working miracles, and filling, and

* Isaiah xxix. 11.

corrupting the land with vain glory, iniquity, and folly. A grievous *murrain* came upon the souls of men; the ashes of their sacrifices were an abomination to God, and became *boils* breaking forth with blains upon man and beast, and the gracious rain of divine grace is now frozen into *hail* by the coldness of man's unbelief, and falls and smites every herb and breaks every tree of Christian charity, and is accompanied with the fires and the thunders of a restless conscience.* Goths and Vandals, as armies of *locusts*, "covered the face of the whole earth, so that the land was darkened:"† but the people yet turned a deaf ear to all the chastisements of the Lord, who was pouring out upon them the vials of His wrath, containing the plagues of their own misdeeds. At length came the plague of *darkness*, and papal Rome built up her power. This darkness was another "*glorious reformation;*" very *glorious*, indeed, as it was thought, to the parties concerned in it. For now the Cæsars no longer existed in the west, but Goths and Arabs, on either side, threatened the destruction of the church; when, behold, those pious saints, Pepin and Charlemagne, magnanimously condescended, in their turn, to become defenders of the faith, and protectors of the woman. She made a marriage with them, as she had before with Constantine. With Constantine, she had received the dowry of old heathen idolatry and philosophy: with Pepin and Charlemagne, her gifts were Gothic superstition and Gothic ignorance. For many ages, the world saw not one another with the eye of understanding; but the blackness of darkness covered every mind; neither rose any from his place.‡

Say now, ye who *freely* seek for the truth, and search for it as for hidden treasure, *what* plague was it which succeeded the plague of darkness? Moses said to the fathers, "A prophet shall the Lord your God raise up unto you, of your brethren, *like unto me.*" *Christ* has been and is coming to the *Gentiles*, as *Moses* went to *Pharaoh*, WITH HIS PLAGUES, to lead forth His *spirtual* Israel. Did not DEATH succeed DARKNESS? How, then, can you hesitate about the true nature of that other spiritual condition of Egypt—that other *glorious reformation*, which arose when one of the heads of the beast was, "as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the beast."§ The death of the beast would have been life to the church, but the

* Exod. cht. viii. and ix. † Exod. x. 15. ‡ Exod. x. 22, 23. § Rev. xiii. 3.

life of the beast was death. Search through all the Scriptures, and see whether a single instance is recorded, where the plague of *darkness* is inflicted upon an impenitent people, which is not followed, *in all instances*, by the plague of *death*, and afterward "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."*

Let no one be deceived. Without Christ we are nothing. There is no religion that is not built on a right *knowledge of God.* "This is life eternal, that they might KNOW thee, THE ONLY TRUE GOD, and Jesus Christ, whom thou hast sent."† Thus our Lord Himself speaks, and John, in applying the text, says, "and we know that the Son of God is come, and hath given us *an understanding* that we may KNOW *Him that is true*, and we *are* in Him that is true, *even in His Son, Jesus Christ.* THIS IS THE TRUE GOD AND ETERNAL LIFE."‡ Christ is our life and salvation. We cannot too much insist upon this; it is the only *corner stone and foundation of hope.* They who enter not in by the door of Christ are thieves and robbers;§ and whatever *appearance* they may have *outwardly*, of being shepherds, they come but "to steal, and to kill, and to destroy."‖ It is a mistaken notion to suppose that they have integrity and benevolence. The Scriptures, which declare the origin and tendencies of all our thoughts, intents, and secret motives, pronounce the unrenewed heart to be dead in trespasses and sin: he who hates God rejects his word.¶ Mankind are prone to judge of goodness and benevolence by false standards. You may see persons, of either sex, possessing what are said to be noble, generous dispositions and philanthropy, who owe their amiableness only to natural tempers; for which they deserve no more credit than they do for the complexion of their faces. Warriors of that character may die on the field of battle, brave, generous hearted, who, in advancing their own fame, or the honor of their nation, having immolated thousands to a false ambition and glory, breathe their last in the arms of victory, rejoicing in the thought of immortality. Men and women, with these traits, may be found every where, obeying the impulse of a depraved mind. "And this is the condemnation, that light is come into the world, and men

* Isia. lix. 20. † John xvii. 3. ‡ 1 John v. 20; John xvi. 1-3.
§ John x. 1. ‖ Jon x. 10. ¶ John viii. 42-47.

loved darkness rather than light, BECAUSE THEIR DEEDS WERE EVIL."* As there is none righteous but one, and that is God; so no man is righteous or good who is not, by faith in God, engrafted upon *His righteousness*, walking in the light of the knowledge of of God. By any other course we oppose the righteousness of God. If our path be not parallel to the footsteps of our Redeemer, we *cross or militate against His holy will;* we, ourselves, should see the divergency, if our eyes were impartial, at least, after the line of conduct had been traced, in its progress, to some extent; but the Lord perceives it *at once*, and, therefore, *passes condemnation on it at once.* Without faith in God, we are in DEATH and HELL, and such was the spiritual condition of the supposed reformers of the sixteenth century: *and such is now, even to this day, the condition of the very churches which profess the name of Christ.*

Ask yourself, in what essential principle did Luther differ from the tri-theist Athanasius, who also denied the cross of God, our Saviour? Was Melancthon more orthodox than Eusebius, of Cesarea; or the bloody Calvin, than Donatus, the great? The princes of Germany, and the Henrys and Elizabeths of England, took the place of Constantine, in the fourth century, and of Pepin and Charlemagne, in the seventh; and as regards the difference in the light of the churches, in these three epochs, it was the difference in the light of philosophy and learning. In Constantine's time, barbarism was fast hastening upon the world; in Charlemagne's time it had come; but in Luther's day learning had revived, printing was known, the Bible was translated and put into the hands of multitudes, and the arts and sciences were making rapid advances. Yet with all these immense aids and incentives to free inquiry, what was the mighty result? Why, forsooth, with the Bible before them and open, these great reformers cleansed the *outside* of the cup from many of the excesses and extortions of the DARK ages, but left *within* it all the corruption and heresy of the prior reign of BLOOD. The very *light* that was in them was *darkness;* how great then that darkness!† As reformed by these persons, the churches still reject our only God and Saviour, the Lord Christ Jesus, who purchased His church with His own blood and sufferings. All the usurped privileges and

* John iii. 19. † Matt. vi. 23.

authority of the clergy, as distinguished from the laity, were and are retained; and no man may minister at the altar of Christ save he that has "the mark or the name of the beast, or the number of his name."* Christ instituted a spiritual priesthood, making *all* kings and priests, who believe on His name; and bidding them freely buy and give the bread of life without money and without price; but Anti-Christ *forbids this to be done*, and has transferred the Kingdom of God to throned Herods and Cesars, boys and girls, men and women, of proud and depraved hearts and corrupt hands; and thus the very murderers of Christ are the vice-gerents of God, and the dispensers of His grace; His high priests. They displaced one pope to put up many. For not only are the *monarchs*—popes, but *each man of this usurping clergy*, who has arrogated to himself an exclusive peculiar right, belonging alike to all the kings and priests of God, in Christ, *is a pope* or Anti-Christ, containing within himself "*an image*" or likeness to the papal beast, at Rome;† against which they are directing their weapons.

The supposed wealth of this new beast, or body of death, which rose up out of the earth, when the church of Rome received its wound, is vast, and its miracles astonishing. In fancied spiritual knowledge they transcend all former ages: they are wiser than Daniel; and are become rich with all abundance, and increased with goods, and have need of nothing. They know not that they are wretched, and miserable, and poor, and blind, and naked, and that they have *none whatever* of the gold tried in the fire, that they *might* be rich. "King Solomon exceeded all the kings of the earth for riches and wisdom."‡ "Now the weight of gold that came to Solomon in one year was *six hundred, three score and six talents of gold*."§ The Lord, in prophecying against Tyre, says, "thy heart is lifted up, and thou hast said I am *a God*, I sit in the seat of God, in the midst of the seas; yet thou art *a man*, and not God, though thou set thy heart as the heart of God."‖ The Lord speaks of her wisdom and understanding, "thou sealest up

* Rev. xiii. 17. † Rev. xiii. 15. ‡ 1 Kings x. 23.

§ Kings x. 14. Clark, in his commentaries on this text, estimates this yearly income, in pounds sterling, at £4,683,675 12*s.* 8½*d.* I do not believe that the new beast, which arose at the reformation, is applied to any one of the reformed churches in particular, but is co-extensive with the whole new spiritual dynasty then formed, or state of religion. But in external condition, how well would the name of the beast in Rev. xiii. 18, suit the church of England, and its revenues.

‖ Ezek. xxviii. 2.

the sum full of wisdom and perfect in beauty;"* yet, He says, "I will bring thee to ashes upon the earth, in the sight of all them that behold thee."

Such is the mark, and the number of the name, of that new form of Gentile apostacy, which sprung up from the earth, under the influence of revived Platonism and Aristotelianism, modern arts and science, and increased commerce and civilization. The world became in that state which is spoken of by the prophet, when he denounced judgment against the "scornful men," who ruled the people in Jerusalem: "ye have said, we have made a covenant with *death*, and with *hell* are we at *agreement;* when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves."† They cried *peace, peace*, when there was no peace, but a destruction determined against them. And, most wonderful! in this same condition of *death and hell*, all christendom remains to the present moment, and Barabbas is received and worshipped instead of the Lord of glory.

It is this mystery of iniquity which the *second advent* of the Lord, will destroy by the brightness of the truths which accompany His presence,‡ "and so all Israel shall be saved, as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob."§ Now shall be heard a great cry and lamentation, *for death is in every house.*‖ Israel will go forth from bondage rejoicing, and a great multitude of all nations and tongues, and they shall offer to the Lord pure and spiritual sacrifices, and the man of sin shall be destroyed; for the great day of the wrath of the Lord is come, and who shall be able to stand.¶

* Ezek. xxviii. 12. † Isaih xxviii. 14-22. ‡ 2 Thess. ii. 8.
§ Rom. xi. 26; Rev. vii. 1-8. ‖ Exod. xii. 29-33. ¶ Rev. vi. 17.

CHAPTER V.

THE ATONEMENT AND UNITARIANS.

CHRISTAINS, by which term I mean all who are united to the Lord by a living faith, as His spiritual body, typified by His fleshly body, are called the sons of God.* As sons, Christians are admitted into the holiest of holies with their Father; and are informed both of His nature and character, and of His purposes and decrees.† To those who are without, and who stand in the condition of servants, these things are unknown and mysteries. But a mystery revealed, ceases to be a mystery; for a revelation is a lifting up of the veil to make known that which was before unknown. Thus Paul says the veil was upon Moses; but the veil "is done away in Christ."‡ And, therefore, also it is, that Christians are said to enter *within the veil:* or into the secret apartment or council chamber of God, their Father.

Hence we may see the propriety of the expressions *within* and *without* the veil. *Without* are the *servants*, *within* are the *children*. To those *without*, the words of God are a mystery, and all things are done in parables;"§ seeing, they perceive not, and hearing they do not understand, and for this reason they are called "MYSTERY, Babylon the great, the mother of harlots, and abominations of the earth."‖ Far different is the condition of those *within* the veil. For to them Christ says, "unto *you* it is given to KNOW the mystery of the kingdom of God."¶ And it is by this knowledge that they are sanctified; as our Lord prays, "sanctify them through thy *truth;* thy word is truth."** In this sense, also, Peter is to be understood, when he says, "*grace* and *peace* be multiplied unto you, through the *knowledge* of God, and of Jesus, our Lord; according as His divine power hath given unto us all things that pertain to life and godliness, through the *knowledge* of Him that hath called us to glory and virtue."†† A convincing illustration of the necessity of this knowledge is seen in what our Saviour declares to His disciples, in order that they might be prepared for

* John i. 12. † Heb. x. 19; John xv. 15. ‡ 2 Cor. iii. 14. § Mark iv. 11.
‖ Rev. xvii. 5. ¶ Mark iv. 11. ** John xvii. 17. †† 2 Peter i. 2, 3.

the persecutions which should attend them; "they shall put you out of the synagogues; yea, the time cometh that whosever killeth you will *think* that he doeth God service, and these things will they do unto you, *because* they have *not known the Father nor me.*"*

Inasmuch as those *without* are *blind*, we should cease our astonishment that they boast of their *unrevealed* mysteries; give us *mysteries*, say they; we delight in *unintelligible* mysteries, we believe because we cannot understand. *They hug their fetters.* When Zedekiah was taken captive to Babylon his eyes were put out, so that he saw not the land, though he died there,† and thus it is with these lovers of mystery; they see not the chain of their bondage. They are taken in the snares of their own unbelief. As they are not admitted into the secret place of the Lord, and know nothing of His counsels, they cannot, *even when the sword comes*, perceive it with the eye of understanding. They are always divining false causes for their calamities, and rejoicing in a supposed dawning morn of millennial day, when they are yet in midnight. How extatic, in their opinion, is the *undefining fervor* of a worship without meaning, a *devout adoration of mere words;* the offering up of their devotions "TO THE UNKNOWN GOD." Him whom they ignorantly worship, they wish not should be declared to them, and being drunken with the strong drink of their own imaginations, they turn with distaste from the new wine of simple truth.

From the relation of sonship in which believers stand to God, it is quite manifest, that the government of God, in His household, is paternal, and that He conducts Himself to His family, in all respects, as a wise and holy Father. This will help us to understand the atonement of Christ. A father is bereaved of his son, who is prodigal and departs from him, and wastes his patrimony in pursuits destructive and miserable. Would the parent care less for his son, than he would for a *sheep* which had strayed away, or *a piece of silver* which was lost? Be assured that his heart will yearn for the outcast, and that he will leave no means untried to recover and restore him. But the difficulty is, that his son has left him under a mistaken notion that the father is cruel, severe, and exacting; that he demands returns where he has bestowed no affection, and that the pleasure which was in vain

* John xvi. 2, 3. † Ezek. xii. 13.

sought at home, is to be found abroad. What way, therefore, can the father take, but to send some trusty messenger, that he may secretly watch over his wandering boy, protect him from injury, guide him to knowledge, and avail himself of the first opportunity to awaken him to repentance and a return of affection? At length, under the hard service of his own unappeaseable and evil passions, the youth is brought to the last extremity of want and suffering. Hungering and thirsting, he turns, in recollection, to the home which he had forsaken. Ah! "how many hired servants of my father's have bread enough, and to spare, and I perish with hunger." This thought instils new hope and life into him. He arises and goes to his father. Now is the happy moment for the delighted parent! Afar off his father saw him, knew him, and hastens, and runs, and falls on his neck, and kisses him. Father, exclaims the penitent, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father says to his servants, "bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry; for this, my son, was dead and is alive again, he was lost and is found."

Powerful as our Saviour's* parable of the prodigal son is, to portray the natural love of an earthly parent, it is insufficient, *as all types or language must be*, to represent the inexhaustible fulness of love in Him whose perfection is without limit. Behold, everywhere, the instincts and strivings of humanity and affection, even in our fallen race. See that mother! That tender babe in her arms, fevered and pining with disease and want, is exhausting the fountains of her life, and she feeds it, as it were, with her blood. "Can a woman forget her sucking child, that she should not have compassion on the son of her own womb? Yea, they *may* forget; yet, (says the Lord,) *will I not forget thee;* BEHOLD I HAVE ENGRAVEN THEE UPON THE PALMS OF MY HANDS!"† All the love that ever was felt by men, by saints, by angels, *all combined*, would be but a feeble impulse compared with the love of Christ, which passeth knowledge.‡

Therefore, when men depart from the house of God, or when, never having known God, they remain absent from Him, and will not come at His call, He does, indeed, send messengers to them, not

* Luke xv. 22-24. † Isaiah xlix. 15, 16. ‡ Eph. iii. 19.

one, but many—*all* His providences—to gather them in, from the broad road of evil, and to do them all the good which is possible, in their state of unbelief and wilful transgression. But He is not content merely with sending messengers. He Himself takes on Himself the form of a servant, and as a man laden with sorrows and acquainted with griefs, He goes to seek and to save them that are lost. Despised, rejected, spit upon, He does not smite them with the thunder of His arm. Oh, no! Only love can slay enmity. The man who conquers evil by evil, perishes in his own victory. But look now, how the God of all the earth draws His rebellious children to Him! He dies upon the cross, condemned as a malefactor. Who could conceive such love, such patience, such meekness, such gentleness, goodness, and long-suffering! It is the sight of *these* that disarms hate. We are the workmanship of God, and our Lord has so formed us, that the cords of love, and only the cords of love, shall finally prevail against the gates of hell. A voice issues from the blood of our slain Father, speaking good things. Little children, you hate me, because you know me not. Think better of me than to suppose I am that cruel Being whom your imaginations have represented. For what is done, I make no threat of vengeance. Alas! your own deeds will execute their own punishment, and unless you hasten to depart from them, will consume you by a fire unquenchable and all-devouring. What joy have you ever had in wickedness; what joy that left not its sting behind it, and which festered in your heart? By a law of eternal necessity, vice and misery are for ever yoked together. Behold my example, and judge of me by my works. Have I not all power to do as I would? The earth was made by my hands, and I could upheave it, and strike it to atoms, if such were my pleasure! The heavens I could tear from their orbits, and convulse my whole spiritual creation in agonies of pain! But I do none of these things; because, discerning between love and wrath, I see the beauty, the excellence, and the glory of holiness, which is love, and the deformity and pollution of the demon, hate. Consider the operation of these principles, in yourselves. That little and brief rest which seems to attend you, does it not proceed from love, which, though broken and in ruins, has still some existence in your bosoms? Your wretchedness, you must be conscious, results from violating this law, and your happiness is the fruit of keeping it,

however imperfectly. Think, then, how great must be the joy of a heart which lives wholly in love! And how perfect would be the condition of the world, were all the individuals united, as members of one harmonious, collective body, by the spirit of universal love! To write this law upon your hearts; to overcome your enmity by gentleness and goodness; to dispel ignorance by knowledge; to conquer death, and wrest his terrors from him, and to exhibit my own nature, character, and manner of life, in such distinctness and accuracy before you, that you may see me, face to face, and know your Father, I came down from heaven, and took that form which you rejected and slew. You know me now, for a *feeling* God, having tenderness and pity; afflicted with you in all your griefs, and participating in all your joys. My nature is like yours; for I formed you in my own image, and have wedded you to me. If there were not this congeniality between us, how could I expect your love? For a rational, voluntary, and sensitive soul needs one like itself, to cling to in uniting tenderness. Forasmuch, therefore, as I saw proper, for benevolent and wise purposes, to clothe you with flesh and blood, I also took part of the same, that through death, I might destroy him who had the power of death, and by the manifest exhibition of myself, as touched by the feeling of your infirmities, might be a fitting high priest to cleanse and sanctify you. And fear not to come to me, although you have no gift to offer, which you may think worthy the God of heaven. For to remove that wrong impression on the minds of men, was also one object of my coming. It is in the hearts of all finite beings, who see not the end from the beginning, to seek to satisfy divine justice, by some gift, or burnt offering; some thousands of rams, or rivers of oil. Nay, they will give their first-born for their transgression, and slay the fruit of their body for the sins of their soul,* under the mistaken notion that God can be appeased by bribes, or the sacrifices of human or brute victims. But put far away from you that thought. Is not every beast of the forest already mine, and the cattle, and the fowls, and every beast of the field? If I were hungry, would I tell you? For the world is mine, and the fulness thereof.† Offer, therefore, the *calves of your lips*,‡ viz: repentance, love, thanksgiving, and obedience to this example, which I have set you, in my own person. *You can give me*

* Mic. vi. 6-9. † Psalm l. 8-15. ‡ Hos. xiv. 2.

nothing; but, on the contrary, behold, *I give myself for you.* See here, the Lamb of God slain for the sins of the whole world. By the very fact of your coming to this sacrifice, and acknowledging it as your atonement, you confess, at once your own blood-guiltiness; your own poverty, ruin, and nothingness; the all-sufficiency of the free grace and redeeming love of your heavenly Father, and your pledge, by faith in him, to lead a new life, to put away the sins which pierced and crucified the God of heaven, and to follow your Lord, through life and in death. And, therefore it is, that God has ordained Himself in His body, as the Paschal Lamb, without the shedding of whose blood, no remission of sins can be had: for hereby, only, can the Lord "be just, and the justifier of him which believeth in Jesus."*

Such is the doctrine of the blessed atonement, taught in the Scriptures of truth; but this is essentially different from the corrupt doctrine afterwards declared by the usurping and apostate clergy, in the Constantine period, when the plague of blood was poured out upon men.

When Ezekiel was brought from the river of Chebar, in the visions of God, to Jerusalem,† and taken into the temple, he was shewn "*a hole in the wall,*" and "*a door,*" through which he was bid to enter, that he might see the wicked abominations which men committed in the secret recess. So he went in, and beheld "every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." There, also, stood men "at the door of the temple of the Lord, between the porch and the altar, with their *backs* towards the *temple of the Lord,* and their *faces* towards the *east,* and they worshipped the sun toward the east."

Let us do as Ezekiel did. Let us enter by the secret door, into the Esoteric mysteries of the churches, and see what creeping things are painted there, in the inside of their creeds and temples, and whether the men do not stand with their backs to the Lord, and their faces to their idols. And because Christ is the only door to the true church, and is also the *professed* door of the false churches, who betray him with a kiss, and because no one has power to detect the signs, and wonders, or miracles of Anti-Christ, but he who is truly engrafted on the knowledge and love of God,

* Rom. iii. 26. † Ezek. ch. viii.

by faith in our Lord, we will *dig into the wall* of Gentile theology, and go in by the door of their profession in Christ. For be it never forgotten that Christ is the sure and infallible *test* to detect and reveal the inmost thoughts of our hearts;* He is "a stone of stumbling, and a rock of offence to them which stumble at the word, *being disobedient*;" but unto those *who believe*, he is precious,† and the only foundation of deliverance. As our hearts are, with regard to Christ, so are our hearts with regard to holiness and God, and our faith in Him is the sign by which churches are thrown down or built up, and neither can a true nor a false faith be concealed, any more than ointment in the hand, which betrays itself.‡

All the professing Christian churches now in existence, of whatever denomination, and by whatever name called, so far as my knowledge of them extends, may be divided into two great classes:

1st. Those which believe that Christ had but *one soul*, and that that soul was a *created* soul.

2nd. Those which believe that Christ had *two souls*, viz: *one* of them the *eternal God*, and the *other* a *created* soul.

The believers in the first-named doctrine, may be all comprehended under the appellation of *Unitarians*, whether they be Arians, Semi-Arians, or Socinians. And the members of the second class, I shall comprehend under the general term of *Trinitarians*, whether they be believers in a Trinity of actual persons, or only in a Trinity of relations, principles, or actions.

Unitarians assert that Christ had but *one* soul, and that that soul was a *created* soul. They do not believe that Christ is *two*, any more than they believe that God is *three;* but, on the contrary, they believe in the doctrine of *God's unity*, and in the doctrine of *Christ's unity*. They challenge a single text to be produced, in all the Bible, to prove either that *God* is three beings, or that *Christ* is two beings. The Rev. Mr. Channing's words are these: "We believe that Jesus is one mind, *one soul*, one being, as truly one as *we* are, and *equally distinct from the one God*. We complain of the doctrine of the Trinity, that, not satisfied with making *God three beings*, it makes *Jesus Christ two beings*, and thus introduces infinite confusion into our conceptions of His character. This corruption of Christianity, alike repugnant to common sense and to the general strain of Scripture, is a remarkable proof of the power

* Luke ii. 34, 35. † 1 Pet. ii. 7, 8. ‡ Prov. xxvii. 16.

of a false philosophy in disfiguring the simple truth of Jesus. According to this doctrine, Jesus Christ, instead of being one mind, one conscious, intelligent principle, whom we can understand, consists of *two souls*, two minds: the one divine, the other human; the one weak, the other almighty; the one ignorant, the other omniscient. Now, we maintain that this is to make Christ two beings. To denominate Him one person, one being, and yet to suppose Him made up of two minds, infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. According to the common doctrine, each of these two minds in Christ, has its own consciousness, its own will, its own perceptions. They have, in fact, no common properties. The divine mind *feels none of the wants and sorrows of the human*, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought that one person was constituted and distinguished by one consciousness. The doctrine that one and the same person, should have two consciousnesses, two wills, two souls, infinitely different from each other, this we think an enormous tax on human credulity."*

Unitarians, however, do not deny that there are texts of Scripture, in which Christ is *called* God, and also a class of passages in which divine *properties* are said to be ascribed to Him.† But they answer: "It is one of the most established and obvious principles of criticism, that language is to be explained according to the *known properties of the subject to which it is applied.*" A few sentences lower down, in the same discourse from which I am quoting, Mr. Channing says: "It is our duty to explain such texts by the rule which we apply to other texts, in which human beings are called gods, and are said to be partakers of the divine nature, to know and possess all things, and to be filled with all God's fulness." From which, it appears that Unitarians resolve all such texts into a *figure of speech*, on the same principle as they resolve into the figure of speech, called by theologians *anthropopathy*, all the scriptural texts which impute to the Supreme Being the feelings, sentiments, and affections of a holy man.

* Discourse at the ordination of the Rev. Jared Sparks, Baltimore, 1819, by the Rev. William E. Channing.

† Vide same discourse, by Channing.

In many respects, I very greatly admire Mr. Channing. He was a man of great strength of mind and amiableness, and I earnestly recommend all his works to the candid study of every free inquirer. The last discourse which I believe he ever delivered, that on the anniversary of the abolition of slavery in the West Indies, convinced me of our duty to consider the question of slavery, as connected with our federal constitution, in a manner very different from any which I had before conceived. My feelings towards his memory are of the highest respect and kindness, and yet, notwithstanding my very great regard for him, I must controvert his opinions on the doctrine of the divinity of our Saviour, with the same unreserved freedom with which he himself would have acted, in sustaining his principles.

There is only one God, and one Christ. In this, the Unitarians are right. But they are totally wrong in denying that that one Christ is the one God. Mr. Channing is, however, correct in alleging that there is not "a book which demands a more frequent exercise of reason, than the Bible." It is a revelation of God to man, and therefore it is addressed to all the faculties, sentiments, and instincts which God has implanted in man. For all these faculties, sentiments, and instincts, are created with the express purpose that we may know and glorify God. They are the avenues through which we behold and approach God, and not one of them is given to us in vain. The Scriptures present objects, motives, and incitements to each power of our mind. We are constantly called upon to consider, to compare, to judge, to choose, to love, to reject, to abhor, and destroy, or to cherish, acquire, and accumulate. The word of the Lord furnishes food and refreshment to our souls, with no less variety and abundance than the physical creation of the Lord does to our bodies. All men do not equally profit by the same kind of physical aliment; neither do all spirits, by the same kind of parable, type, metaphor, or argument. Hence the natural creation abounds with riches and magnificence, that every man may rejoice, and with, at least, equal benevolence and wisdom, the Scriptures of God speak to every mind with a variety of instruction suited to our natures. But from the first chapter of Genesis to the last of Revelation, the same truth is taught, viz: that we are made in God's image; that we are like God, and that, therefore, God is like us; that He is our Father, our

only Saviour, and only sanctifier, and that, without a knowledge and love of Him, we are in darkness and death.

The figure anthropopathy by which theologians say that the Lord only makes believe, or pretends that He has *human* affections, and its kindred figure of speech, by which, say they, He only pretends that holy men are renewed after the *Divine* image, are very greatly misapplied. How can theologians persuade themselves that they explain these modes of language "according to the *known* properties of the subject," when the subject, viz: GOD, is UNKNOWN to us, except by that very revelation which they reject? It is true we know well, both by nature and by revelation, that the Lord is without any imperfection, and that he sees the end from the beginning; therefore, when it is said in some passages of Scripture, that "the Lord repented that He had made Saul king over Israel,"* and again, "the strength of Israel will not lie nor repent, for He is not a man, that He should repent,"† we are to consider the whole text, and to judge accordingly. Repentance, when spoken of the Supreme Being, does not mean that things have happened contrary to His foreknowledge, or by any vice or criminality on His part, but simply that the thing is contrary to His approbation at the time, and that He intends to change His providential dealings in regard to it. In all such expressions we must remember that sentiments which, when applied to man, denote imperfection, can be referred to the Lord only in consistency with His divine and infinite perfections of knowledge, power, and righteousness. For He does not possess the finite capacities of man; but the infinite attributes of Jehovah. In all instances of this kind, we are directed by the whole context, how to understand and qualify the phrases. But no context of language, no knowledge, natural or revealed, which we have, no single assertion, text, or phrase, whatever, in the entire Bible, negatives the idea which the whole revelation of God conveys to us, that the Lord God Almighty is, in very deed, a rational, voluntary, and sensitive being, having affections and sensibilities like we have, but without sin or imperfection, and that the divine mind does actually, and without any deception, sympathize with us in all our sorrows. The truth is, *that this very character of God*, is that character, or infinty of amiableness, upon which the Lord builds the entire doctrine of the atonement, by writing His laws upon

* 1 Sam. xv. 35. † 1 Sam. xv. 29.

our hearts, through the operation of love in His sacrifice. LOVE IS OUR ATONEMENT, and no man can partake in this atonement, through the Lamb slain, who does not *know God*, as his sympathizing Father and Brother.

Let any person candidly read the old Scriptures, and ask himself whether any description of the feelings of Christ, our God, is given in the new Scriptures, different from that which in the old Scriptures, is given of the Lord Jehovah? In the new Scriptures He is represented as a person having no beauty, to the carnal mind, that we should desire Him; despised and rejected; a man of sorrows and acquainted with griefs; we hide our faces from Him, we despise Him and esteem Him not; He was wounded for our transgressions, and bruised for our iniquities. In the old Scriptures, precisely the same history is recorded of Him. He led out Israel from Egypt in a pillar of cloud and of fire; yet they saw no beauty in Him, but desired Aaron to make them golden calves; He was despised and rejected; His own elect people hid their faces from Him, and turned to idols in the wilderness; the Lord afflicted them, but not willingly, or with pleasure, but with regret and sympathy for them. He says, (speaking by his prophet *Isaiah*,) "in all their afflictions He was *afflicted*, and the angel of His presence saved them; in His *love* and in His *pity* He redeemed them, and He bore them and carried them, all the days of old; but they rebelled and *vexed*, (*or grieved*,) His holy Spirit."* All through the old Scriptures you find the Lord represented by those very emotions, sentiments, and sympathies which belong to the human spirit, renewed in His likeness, but without imperfection or sin, and if, therefore, in the new Scriptures, it required a *created soul* to manifest such feelings, why did it not also require a created soul in Jehovah to manifest them in the old Scriptures? It is fully demonstrable, that the same Christ or rock, who appeared and walked in the pillar of flesh in Jerusalem, is the same rock or God who appeared and led Israel in the pillar of cloud and of fire, in the wilderness, and the like history is recorded of Him in both manifestations of Himself.

Nor are Unitarians correct in their argument as to the texts in the Bible, "in which human beings are called gods, and are said to be partakers of the divine nature, to know and possess all things,

* Isaiah lxiii. 9, 10.

and to be filled with all God's fulness." For there are no such texts that I am aware of, except those which speak of the faithful, who are united to God by faith in Christ, and then from the whole context we are unequivocally taught that this character belongs not to us, in our own strength, nor in absolute perfection, but simply by and in proportion to our union with Christ, our God, as His *living body*. All this is an argument to prove the divinity of Christ, instead of disproving it. For these attributes are ascribed to Christ, *in His own right as God;* but to us, solely by our union with Him as our God, our Saviour, and our quickener.

Mr. Channing observes, that the Trinitarian doctrine of the dualty of Christ "is a remarkable proof of the power of a false philosophy in disfiguring the simple truth of Jesus." Both the triad of the Deity and the dualism of our Saviour, as corrupted by Trinitarians, I believe to be growths from the root of Platonism. Neither do I doubt that the doctrine of the *impassibility* of God, is equally a corruption of Christianity, springing from the dogmas of Aristotle. Platonism and Aristotelianism, although their empire has ceased in physics, still, under most wonderful disguises, govern the moral and spiritual world of human philosophy, or rather, I should say, the philosophy of theologians, and the form of Christianity now existing is old Greek philosophy dressed up in the garb of Jesus. Plato taught the great system of EMANATIONS, and Aristotle the great system of ABSTRACTIONS. All the developements of being, in Aristotelianism, "appear only under the form of abstract notions. Abstractions beget abstractions, as persons engender persons."* In Aristotle's opinion, the Deity is a mere abstraction, and from necessity, must be confined eternally to the contemplation of His own nature; He observes nothing, and cares for, or can be affected by nothing beyond Himself.† So modern theologians, while they profess to consider God as perfect, deprive Him of those very attributes, which are necessary to constitute moral and mental perfection and power.

The Deity is *immutable*. This is an undoubted truth. But how absurd are the conclusions which theologians draw from this doctrine: conclusions which, in my opinion, deprive the Lord of all rational, volitive, and sensitive capacities. They consider him

* 1. Henry's History of Philosophy, 159.

† Enfields' History of Philosophy, *tit.*—Aristotle. I have not the work by me now to refer to, else I would quote it with more particularity.

a Spirit, possessing infinite power or faculties, knowledge, and moral sentiments or feelings, and yet *abstracted* from every capacity to reason, know, or feel. How came He by His perfections, His fulness of wisdom and benevolence? We must suppose that theologians would answer, He had them from eternity, and from the necessity of His nature He is omnicient, all-powerful, and all-good. But I would reply: the Lord could not eternally have had this fulness, had He not eternally possessed faculties of reason, will, and feeling, as a sensitive, rational, and volitive Spirit; for if He were *abstracted* from these, He would either be a nonentity, or, if such a thing were possible, a mass of void and dead spirit, incapable of action. Theologians, it appears to me, argue in this way: the mind of the Lord was eternally in a certain state or condition, therefore eternally it must exist, bound as it were by a supreme fate, in that unvarying state, feeling, or condition; or else the Lord becomes mutable, which is contrary to his nature. But the argument does not hold good. As respects inanimate or inert *matter*, not having a power of self-motion, its eternal existence in any state or condition, would, *on the atheistic pretence, that there is no God*, be an indubitable argument to prove, that it must forever remain in that same unchanging condition or form of combination; for it could have no power to change itself, *and if there were no God*, there could be no other cause to change it. But the argument cannot be applied to an eternal Spirit, having reason, will, and sensibility, and therefore the power of self-motion and action, by the exercise of its own faculties. For these very faculties are eternal causes, capable of producing changes by a wise, holy, and powerful energy, in accordance with their nature. Hence it was that God was able to, and did create the universe *from nothing*, by the energy of His will. The Lord is bound by no Pagan fate; but is a rational, voluntary, and sensitive Being, and acts as such. Theologians, however, would bind him up in one unvarying sameness, or mass of homogeneous feeling. In the scheme of their systems, He cannot exercise reason nor will, nor be sensible to impressions; for all these acts, according to *their* doctrine, would be *mutations*.

They should bear in mind that immutability in the divine Spirit, does not consist in not being able to judge, will, and feel, but in always possessing these capacities in unchanging perfection, and exercising them at all times with undiminished power, wisdom, and

righteousness. If a clod of the earth, or any irrational, involitive, and insentient substance could think, judge, will, and feel, this would be a change of nature; but when a rational, volitive, and sensitive being exercises these faculties with unvarying perfection, these are not changes, but affirmances or executions of his nature, and are necessary for his very immutability; for if he could ever cease to have the ability, such very departure from his nature, would be a change or corruption. Therefore to-day, if our conduct be in accordance with the will of the Lord, He regards us with favor; but to-morrow if we do iniquity, He will condemn us. For as He says to Eli, "I said, indeed, that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, be it far from me; for them that honor me, I will honor, and they that despise me, shall be lightly esteemed."* Also, the Lord says, "Hear ye me Asa, and all Judah and Benjamin, the Lord is with you, while ye be with him, and if ye seek him, he will be found of you; but if you forsake him, he will forsake you."† The Bible is throughout filled with like passages. Yet in no instance is the Lord mutable; for all His judgments, feelings, and determinations, are forever in accordance with His immutable power, wisdom, and love. He regards always sin with abhorrence, and righteousness with joy.

It is true the Lord says, "for my thoughts are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."‡ But these words are addressed to the wicked. For what says the Lord, "let the *wicked* forsake *his* way, and the unrighteous man *his* thoughts, and let him *return* unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."§ In holiness and wisdom, God's knowledge and righteousness are infinitely above ours; yet so far as we *are holy and wise*, our thoughts and ways are as His: for we are like-minded with Him.

It may be objected that God is indeed a Spirit, having powers of reason, volition, and sensibility, such as I have mentioned; but that all His thoughts, knowledge, and feelings, or consciousness, must be ever present in His mind, at one and the same time and forever, in one everlasting sameness of harmony, and that therefore He could

* 1 Sam.. ii 30. † 2 Chron. xv. 2. ‡ Isaiah lv. 8, 9. § Isaiah lv. 6, 7.

not have exhibited such manifestations of successive sentiments and suffering as were represented in the person of Christ.

To this objection, I answer as follows. God by the energy of the condition of His mind or will, created matter, and all finite spirits *out of nothing*. For we have no evidence whatever that our spirits existed from eternity; but all observation and consciousness teach us that they came into existence, comparatively, but a brief time ago. We are not *emanations* of God, but *creations* of God: for we are no part of the Lord's essence; but have distinct individual existence and action. And if God could thus create our *spirits from nothing*, why could He not have created *matter from nothing*? My belief is as already stated, that the Lord, by the mere energy of the state or condition of His mind or will, created the whole universe of matter, and of finite spirits, out of nothing. To be sure it has got to be a maxim with some, that *from nothing, nothing comes*, and they consider it to be a self-contradiction to assert, that even Almighty power could create any thing from nothing; they think it is like producing an effect, without a cause. But the cause, in this instance, is the will of God, and the creation is the effect; so that in application to this view of the subject, it is not right to say, that such a creation is the production of something from nothing; for it is an effect from an all-powerful cause, viz: the energy of the mind of God, who had power to do all things not involving a self-contradiction. But what follows from this? why, if the mind of the Lord were always and forever in one unvarying homogeneous energy or state of feeling, determination and action, would not the outward occurrences of creation, which are nothing but the open manifestations of the *inward* states of the mind of the Lord, be always and forever in a corresponding unchanging condition, without succession or alteration. Nay, would not all creation be only one unvarying mass of identity, like the creating mind of God, which is the Author of it. But we perceive the outward acts of God taking place in succession, and therefore we must suppose that the inward acts of the Lord which produce them, take place also, or are experienced in succession.

Beside the theologian doctrine of the homogeneousness of the state of mind of the Lord, leads also to another conclusion, which militates against the perfection of the Deity. For the Lord assures us that He has no pleasure in the death of the wicked; sin is offensive

to Him, and righteousness is His delight. Pleasure and displeasure are opposite conditions, and if they are mixed in the mind and ever present, the mind is not in that same *pleased* or happy state, which would attend it, if all things went according to its holy desire. Wherefore, at the end of some millions of centuries from this, when the whole universe shall be in the fruition of a high state of holiness and happiness, the delight of the Lord must still, according to the theologian doctrine, be abated by the recollection and present feeling of the former sins and misery of His people; nor can He ever think of any one of them, without that sentiment of disapprobation with which He regarded him, when He was a transgressor in wilful disobedience!

I confess, however, that the operations of my own mind are a mystery to me; much more, therefore, must be the operations of the mind of the Deity. I pretend not to say, except as the Lord has declared in His word, how His emotions, judgments, perceptions, and determination, influence Him; but I know that He will be more pleased, when all do His pleasure, than He is now when so many violate His law, and that our heavenly Father, Himself, will rejoice over the sinner who repents, and will share in the joy of the Angels in the presence of God.

Yet even grant that the doctrine of the schoolmen be correct, and that the mind of the Lord is forever chained by the iron links of fate, to one unvarying sameness, what then? *Still his emotions must all be exhibited to us in succession. All the outward acts of His mind are in succession, and a representation to us, of the inward state of His mind, must also be in succession.* So that the dogmas of theologians, *even if granted*, would not help them as a ground for denying the sole divinity of Christ.

Another argument which the schoolmen use is this; they argue that no finite power, can act against an infinite power, and that therefore no act of man can give pain to the infinite Jehovah. For the Lord's power being infinite, how can any thing less than infinity make any impression upon Him! But according to this, it would be impossible for the Almighty to *hear* or *see* man; for man being finite, how can any finite being, be such an object, as would have power to convey an impression to the infinite mind. The error of theologians arises from their not making a proper distinction. Infinite power cannot, contrary to his own determination, be acted

upon by any finite being; for by His Almighty power, He can at once crush and annihilate all opposition into its original nothingness. The feebleness of man would have had no power to crucify the Lord, had not the Lord, for His own benevolent purpose of salvation, chosen to submit His omnipotence to our sinful weakness. Christ could have annihilated His murderers, and the whole earth; but how then could man have been saved! For salvation can be had in no other way, than by the free exercise of rational and voluntary faculties in choosing good and rejecting evil. Each faculty is exercised by the presentation of proper objects to it, suited to its peculiar feeling or apprehension. Causality, comparison, benevolence, justice, and all the other powers and sentiments of the mind, have their proper and distinct food. And we must act for ourselves, and not another for us. The child that is never weaned, will always be a suckling. The judgment is not to be exercised by giving an undue preponderance to other faculties or sentiments, which might for the moment make us take an outward course in itself right, but to which we would not be led by the judgment, or by the nobler powers of the mind. On the contrary, the judgment is exercised rather, by gradually weakening the impulses of the sensual aids, and instructing us more and more to stand upon the strength of the higher energies. Therefore it is, that the *least* in the kingdom of heaven, by faith in the blood of God, is greater than John the Baptist; or than any born by mere visions or influences upon them, or miraculous visitations as the ancient Prophets before the sacrifice of our Saviour.* For the sight of God, upon the cross, dying as a malefactor, that we, through this spectacle, might behold at once, the true nature, character, and government of God, his abhorrence of sin, yet his amazing and unspeakable love, condescension, humility, and long-suffering; our own blind self-righteousness, bigotry, and blasphemy—this sight, I say, when truly beheld and believed, cannot fail to overcome our enmity by love, and to write upon our hearts the living laws of God. Now, had not the Lord *thus died*, had He borne much indignity, but not condescended to the death of the cross, then we should have had the example of a God *almost* dying for us, but not *quite;* He would have been *almost* a Saviour, but not *quite*, and our hope would have been lost in terror. No *comforter* would then have come to our hearts.

* Matt. xi. 11.

But as it is, we have the full assurance, that God who gave His own life for us, will freely, with Himself, also give us all things. And in this manner Christ slays and annihilates the malice of man, which opposes itself to His infinity. He exterminates it, not by greater enmity, but by love: He destroys the hand which pierces Him, not by destruction, but by salvation, and converts His deadly foes into friends and brothers.

Reader, suppose that it should please the Lord to assume and animate a human fleshly body, and to stand by your side, and you should take and hold His hand, could He not *feel* that you held it? You might say, He would know it by His omniscience; but what is this omniscence but the totality or fulness of knowledge belonging to Him as a rational, volitive, and sentient Being? If He possessed not those powers, He would not have had omniscence, nor knowledge of any kind. But concede that He would know it from omniscence, could He not *also*, at the time, *feel* it? And if you grasped His hand more roughly, would He not feel such additional pressure? If you pierced it with a nail, would He not feel then the sensation of a nail piercing Him? How it is that matter acts directly upon spirit, and spirit upon matter I know not. But it is a fact that such is the case. Your spirit moves your body, by the mere volition of your mind, and your body acts back upon your spirit. If you strike your hand upon a stone or a nail, your spirit feels it, not your body; for the body is composed of dust of the earth, and has no more feeling than its kindred dust. Some philosophers used to suppose, or, for aught I know, may yet imagine, that there is a *third* principle, or *medium*, neither body nor spirit, which exists in man, and forms the connexion between spirit and body. They can prove the existence of no such principle; nor would it help them out of their difficulty, but only increase it; for they would then have not only to account for the manner in which that *third* principle, which is neither body nor spirit, can act upon either, and upon both, but also for the manner of the existence and the nature of that mysterious THIRD, which no experiment, observation, or ingenuity of mind, has ever yet detected in any of its phenomena. Certain it is then, though to us inexplicable, that matter acts directly upon spirit, when united in a certain living organized form, and by a hard pressure, or by transpiercing, occasions agony, terminating in death. The more perfect the spirit is, the more sen-

sitive it is to pain; in other words, the more life it has, the higher is its sense of feeling, and an infinite sensibility must be susceptible to pain, in a degree of which we can have no conception whatever. Infinite power, conjoined with infinite sense of feeling, could forever prevent unpleasant or hostile sensations, by destroying the object meditating an injury; or in a human body, could harden the flesh, or destroy the nervous sensibility, or cause the atoms of flesh miraculously to open, and permit the piercing substance to enter and penetrate the body without the slightest injury to the parts; or could, by an imperfect use of some of these preventives, modify the pain of the wound, as, in wisdom, He might think proper. But if, without availing Himself of this power, He should submit His perfect and sensible body to an agonizing death upon the cross, the mere fact of His infinity of spiritual life or sensibility, would by no means, lessen, but unspeakably increase the anguish. That our Lord Jesus, the God of the whole earth, did endure this bloody agony upon Calvary, inflicted by sinful men, who professed to be His chosen and favored people, I have no doubt; wonderful, most wonderful, as such an awful scene must appear to our minds.

But this could not be, say books on theology, because the eternal Spirit *cannot die;* the eternal Spirit has *no blood to shed;* therefore it was not God who died, nor are we saved by the *blood of God,* although the Bible expressly declares so.*

How futile are these objections! Does your spirit or my spirit die, at death? No. But a separation takes place of spirit and body, and this is what is called death in this understanding. Death never means annihilation; for I am not aware that any portion of God's creation will ever be annihilated. A plant dies, when a separation takes place of certain of its elements; the body dies when the spirit leaves it; a man dies civilly when he is separated from his former civil rights; the spirit of man dies when it is separated from a living faith in God, and our God and Saviour, the Lord Jesus, died when the eternal Godhead quitted His body upon the cross. No spirit has blood and tears, but we call the blood and tears which issue from your body, *your* blood and tears, because they belong to the body which your spirit animates. The expressions as are correctly applied to the blood and tears of God as to our own blood and tears. And I see not why all

* Acts xx. 28.

the actions of life might not be performed by the eternal Spirit when clothed with a human body, as naturally as by a created spirit; with this exception, *that the perfection of an infinite Spirit must always exist unalienably in the Godhead, whatever form or humilation He may assume;* although we may not be able to account for the manner of such operations, any more than we can for any of His infinity. He may assume and animate a body and continue its life, by whatever laws He may choose to fore-ordain, and at the same time be the God, the ruler and upholder of the whole universe. In short, He can do every thing, the doing of which does not imply a self-contradiction in its very nature.

I do not deny that "*without controversy great is the mystery of Godliness.* God was manifest in the flesh; justified in the spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory."* Any one can, in a few moments, ask me or any other person, questions about this mystery, which no created intelligence can answer. And forever there will be a knowledge in advance of us, which will exceed our utmost powers to comprehend. But the only way to know God at all, or to make progress in knowledge of Him, is to receive Him as revealed in the body of Christ, and by patient diligence, to persevere in our inquiries and attainments. He who rejects the divinity of Jesus can, while he remains in such unbelief, *never see God.* For the very first manifestation of God, must be in a form in which His infinity is obscured or concealed, and only apparent finite parts are presented to our view. And this very exhibition must also be of such a character that, while it teaches us the abhorrence of God at sin, it shall represent to us, in the strongest language, His boundless and unceasing love, together with our own iniquity and nothingness, the necessity of penitence, and the duty of faith, humility, and a child-like docility and obedience; that is to say, it must be an exhibition of the CROSS of GOD.

The Unitarians, therefore, who deny the divinity of Christ, are aliens from the commonwealth of Israel, strangers from the covenants of promise, having no true hope, and without God in the world.†

For in what can they hope? Is it in the moral law from mount Sinai, with its thunderings and lightnings, and terrors, to all who have not lived and shall not abide therein, with entire faithfulness? But no commandment, as I have before stated, can renew the heart

* 1 Tim. iii. 16. † Eph. ii. 12.

by love; for a commandment, delivered to a sinful and arrogant son, by a father, of whose true nature and character the son is altogether ignorant, will never be obeyed in spirit, but will rather excite tendencies to transgression. Nevertheless, a father who intends to bring in a better hope, may wisely deliver his moral code, ordaining certain sacrifices for violations of it, that his children or people may continually have a remembrance of sin, and that by constant sacrifices under the law, they may be seen all stained with guilty blood; that "sin might appear sin, working death in me by that which is good."* For no fleshly sacrifices or ordinances, under any dispensation, annexed by way of aid to the moral law, can ever purge the conscience from dead works; else would they have ceased; for the sacrifices are for the *broken law;* and when the law *is kept and not broken*, "there is no more offering for sin."† But one who is a true and diligent seeker under the moral law, assisted by these fleshly sacrifices, finding that he is prone always to prefer an instant and sensual gratification to the better impulse, which, in the midst of all our ignorance, is still striving, more or less, in the hearts of all men, at last cries out in the agony of a disturbed and alarmed conscience, "O wretched man that I am, who shall deliver me from the body of this death?"‡ Thus is he prepared to look upon Christ, and then *beholding*, *knowing*, and *loving* that true exhibition of the nature, the character, and government of our heavenly Father, he is transformed to a disposition of mind which rejoices in holiness, and he keeps that perfect law, which before, while he was under fleshly ordinances, was but an incentive to sin. And now, how are Unitarians in a better hope than ancient Israel? Israel had those same commandments which the Unitarians, at present have, and in addition to them, they had the ordinances of flesh, as remembrances of sin, and if there were, in the nature of things, any such law whereby inward life might have been had, it would be this same law of Moses, as joined with Aaron.§ But it is impossible! Nothing can save us but a mind *renewed in knowledge*, after the image of Him who created us.‖ Unitarians by rejecting Christ, attest their own ignorance of the divine nature, and while they profess to be in life, they are in death. For they trample under foot that only atonement of the blood of God, by which alone selfishness is swallowed up in universal love, and all created

* Rom. vii. 5-13. † Heb. x. 18. ‡ Rom. vii. 24. § Gal. iii. 21. ‖ Col. iii. 10.

intelligences become joint members of one spiritual and risen body, of the infinite Jehovah.

Having already occupied much space, in treating of the principles of the Unitarians, I shall reserve what I have to say concerning Trinitarians, for the succeeding chapter.

CHAPTER VI.

TRINITARIANS.

We come now to the *second* division of professing Christians, as they exist at this day, viz: those who believe that Christ had *two souls*, *one* of them the eternal God, and the *other* a created soul. This class I denominate Trinitarians, whether they believe in a Trinity of actual persons, or only in a Trinity of relations, principles, or actions. But, I do not use either the word Trinitarian or Unitarian, with any design to reproach the adoption of such terms, if we have right meanings attached to them. For all true Christians are Unitarian, as they believe in one God, manifested in one Christ; and yet, they are Trinitarian; for they believe that the *one God*, our *Father*, who was manifested in the *one Christ*, *our Saviour*, comes again from the *second* veil, or the holy of holies, without sin, as our *one sanctifier* and comforter.

But the words Unitarian and Trinitarian, were not adopted until the professors of our Lord were sinking under the plague of blood, and probably if the churches were restored to original purity of gospel faith, there would be no need now for the above appellations, any more than there was with the primitive Christians. Yet, possibly owing to increased knowledge, and multiplying distinctions of thought, men may choose always to retain them; for new words must be adopted as new ideas are formed. I speak not, therefore, against a right use of names or phrases; only premising that whatever terms we use, we must, or should have correct knowledge attached to them.

Nor by Trinitarians, as applied in this chapter, do I make any distinction between Trinitarians in the faith of actual persons, and of relations, actions, or principles merely. Because both these subdivisions of professing Christians adopt the belief that *God cannot suffer*, and that, therefore, the Lord Jesus had, as formerly mentioned, *two souls;* the Godhead and a created soul. Any of my readers may, at once, perceive that a difference of opinion between theologians, whether God is essentially one person or three persons, does not necessarily create a difference on the questions whether that *one* God, or that *one—three* God, can suffer, and whether the God-soul of Christ had not, in combination with it, a created suffering soul. If, indeed, a church has sincerely adopted the faith, that God is one, and that this one God was, and is the sole spirit of our Lord and Saviour Christ Jesus, who had but one soul, as we ourselves have but one soul, then that church is built upon a true knowledge of the Almighty. Such a faith in our heavenly Father, from necessity begets a filial reverence and love in the bosoms of all who truly receive it, and this filiation is our new birth into the kingdom of God. *Salvation is to know, to love, and to obey the Lord, as our Father. This is the whole mystery.* But how can we know the God of the theologians, who is *abstracted* into a *nonentity;* how can we love a Being to whose nature our rational, voluntary, and sensitive faculties, and constitution, bear no image nor sympathy, and who cannot be touched with compassion for our infirmities, and how can obedience flow from our hearts if love and knowledge be wanting? The *cross* or *blood of God* removes, instantly, all these veils from the mind. We cannot behold that cross; we cannot see our God and Saviour placed upon it, without experiencing that our enmity is slain, and breaking out in the fervent exclamation, "God forbid that I should glory save in the cross of our Lord Jesus Christ."* In no other way can the knowledge and love of God be shed abroad in our hearts, and, therefore, he who rejects this faith in the blood of God, has no sonship to the Lord.

But without care you will be in danger of incurring much misapprehension of the meaning of some professing Christians, who deny the doctrine of the Trinity of actual persons, and believe the Trinity of relations only. For they talk about the *sole divinity* of

* Gal. vi. 14.

our Saviour; from which you might infer that they believe that He was solely God, without the union of a created spirit. But this is not their faith. By the phrase *sole divinity* of Christ, they mean only that the *one* or sole God dwelt in Him, in combination with a created soul, and not the *second* person of the one—three God. I repeat what I have before, in some passage, said, that I do not know of a single church in existence, by whatever name it is called, which does really believe in the sole divinity of Jesus, that is, that His spirit was God, and God only. For without exception, as I understand them, they all hold the belief that God cannot suffer, and that it was a *created soul* which endured the sufferings and death of the cross. The Swedenborgers, who, in my opinion, are more steeped in Platonism, and in a species of docetism, than any other denomination with which I am acquainted, teach that Christ had a suffering human or created soul, derived from His mother; but that the impassible divinity derived from His Father, so united itself to that human soul as to absorb this created soul into the Godhead, and make it one with itself as a divine unity. The Rev. R. De Charms, who is an ordaining minister of that church, while he admits this absorbing operation to be inexplicable, attempts to illustrate it by the *petrifaction* of wood, whereby "stony particles are made to take the place and assume perfectly the form of the woody particles which pass off in the process;"* "so, (he adds,) by glorification in the Lord, a perfect divine, external human substance, form, and activity, was made to exist, instead of the humanity which He assumed from the virgin."

In Exodus xx. 25, the Lord says to Moses, "and if you will make me an altar of stone, thou shalt not build it of *hewn stone*, for if thou lift up thy tool upon it, *thou hast polluted it.*" What right has any one to add to the word of God? Is there a single passage in the whole Scriptures, in which *two souls* of Christ are spoken of? He is called God, and the actions and government of God are ascribed to him, and to deny this, either positively or by indirection, is to violate the commandment of the Lord, and to build an altar of idolatry. To place a created soul in the temple, or body of God, as the object of worship, is to seat the image of jealousy, or the abomination that makes desolate, in the holy place, where it ought not to be, and cannot fail to call down upon our heads, all the consequences of impiety.

* De Charms's Sermons, 221.

The controversies between Arians and Athanasians, were the cause of the shedding of rivers of blood, and under one form or another, the disputes concerning the Deity of our Saviour, have divided the Churches by the most implacable discord. But in reality, what is the mighty difference between the corrupted doctrines of Unitarians and Trinitarians, which have existed for so many centuries? They both alike believe the Lord to be impassible, and incapable of actions, sentiments, and feelings, as a rational, volitive, and sensitive Spirit, upon whose exemplar we are made; they both alike believe that a created soul, performed the actions and endured the cross of Christ, and they both alike profess to believe that the fulness of the Deity upheld and sustained the weakness and imperfection of that created soul. In what do they differ? I do not mean in relation to the Trinity of persons in the Deity, but simply in relation to the Godhead of Christ. Wonderful as it may seem, the only difference between them on this point, amounts to this: Unitarians believe Christ to be a *created soul*, upheld by the *fulness* of the *operation of God*, who is *every where essentially present;* and Trinitarians also believe Christ to be a *created soul*, upheld by the *fulness* of the *operation of God*, who was *essentially present in the body of Christ.* Neither Unitarians nor Trinitarians have the least thought that the Deity endured the pains of the cross, or that he could at all sympathize with the created soul of Jesus, in its agony and humiliation. The Unitarians, under this belief in Christ, refuse to worship him, alleging him to be a creature of God, and very justly saying, that we must worship none but God; but the Trinitarians, although they believe Christ to be a created soul, *do still worship him as God:* if, however, they were interrogated as to their worship, I presume they would explain, that in worshipping Christ, they do not worship the created soul, but only the Godhead. Again then, I ask, in what do these two great divisions of the churches differ, except in the fact, that Unitarians exceed in supposed rationalism and Aristotelianism, and Trinitarians in mysticism and Platonism? Yet, the Athanasian and Arian wars, depending on subtle and unmeaning expressions, and scholastic jargon, (wars in which Christ is slain, and Barabbas released and chosen in his place,) arrayed armies against armies, and rent the whole professing Christian world, to its most distant extremities.

I am aware that other differences, beside the divinity of our Saviour, divide the Unitarian from some of the Trinitarian churches; for instance, the doctrine of the atonement. On this subject, also, the Unitarians have an advantage over their adversaries, who hold the doctrine of "*two souls*" in Christ; although both Unitarians, (as their creeds now are,) and Trinitarians, are in fatal error.

But upon the principle of the faith taught in the Bible, that Christ had but one Spirit, and that that one Spirit was and is the eternal Father and one God, you then would perceive a divine and infinite efficacy in the blood of the Lamb of God, who was prefigured by the Paschal Lamb, and by the other atoning or propitiating ordinances. For, as already exhibited, the blood of God, speaks with this voice; *you* can give *me* nothing—it is *I* who give *myself for you*, and *beside me there is no Saviour;* sacrifice and offering I do not desire, *but an ear open to hear and obey my law of love;* for the slaying of any *created* being, whether brute or human, to appease my wrath, is adding only sin to sin, and is of no more value than if you should offer a dog's head, or swine's blood.* Therefore, I have ordained MYSELF as the great *atoning sacrifice*, knowing full well, that he who accepts and applies this Lamb of God to his conscience, must know and feel these redeeming truths, viz: his own guilty murder of me; his own total inability and blindness as to all holiness; his duty of purification by baptism INTO my name or righteousness by constant faith in me, and an all-conquering love, which will quicken every power of man by the instinct of a new life, when he thus sees and acknowledges my real nature, character, and universal government, as the Father of all my children, and the redeemer and sanctifier of all my lost ones!

Unitarians as they are without this sacrifice of God, are without true religion; but Trinitarians as they have substituted a "created soul," in place of the atonement of God, are no less abhorent to the Lord. What can be more contrary to the natural or the revealed word of God, than the Trinitarian atonement! The teachers of this doctrine assure us, that the Father cannot forgive penitents, unless some righteous *created* soul should pay him an equivalent! God must have his pound of flesh! Some created soul who has never sinned, must take upon himself a mass of suffering, equivalent to what would have been the sufferings of all the redeemed,

* Isai. lxvi. 1-3.

had they not been saved! How unfounded! Does not our Heavenly Father expressly enjoin upon us, the *free forgiveness* of our enemies; and does He then inculcate upon *us*, a higher and more excellent holiness, than He Himself possesses or can practice? No. *Freely* in His grace, does he abundantly give us all things; and we have a constant advocate in His own bosom, *His undying love*, which will never cease, until He shall have brought the entire universe of His rational creation to knowledge and happiness.

Neither will He at all tolerate the infliction of death or suffering upon an innocent being, as a bribe, or an equivalent in the place of justice. All souls are His. "The soul that sinneth it shall die."* No one shall bear the iniquity of another; but "the righteousness of the righteous shall be upon him, and the wickedness of the wicked, shall be upon him";† and each one shall be judged, according to his own ways. When we repent, and cast away our transgressions, and are renewed in spirit by a knowledge and love of God, then our heavenly Parent freely, for His own sake, forgives our iniquity, remembers our sins no more, and adopts us into His family. But no created being has *paid* Him for the evil of sin. God Himself is the *Lamb slain* and in the blood of atoning love, He makes us clean: upon this love, as upon a scape-goat under the Levitical ordinances, He puts our sins, and bears them away to a distant land, no more to be remembered against us.

In fact, if Unitarians thought that the vicarious sacrifice of a *created* soul, were necessary to the doctrine of the atonement, they could incorporate that principle upon their system, as well as the Trinitarians. So also could the advocates of a Trinity of relations, as well as those who believe in a Trinity of actual persons in the divine nature. For the Lord in one relation, may pay Himself a debt due to Himself in another relation, and a *created soul* might be sustained, both in perfect obedience and in agonizing suffering, by the omnipresence and fulness of the operation of the Deity in Christ, equally under the Unitarian scheme, as by the Trinitarian. But this whole plan of a vicarious obedience, agony, and payment, by a *created soul*, for the sins of the world, is, in my apprehension, as foreign to the truth and spirit of Christianity, as darkness is from light.

Thus have I submitted my views concerning the creeds of all the churches now in existence: for Catholic and Protestant, Epis-

* Ezek. xviii. 4. † Read the whole of Ezekiel xviii.

copalian, Presbyterian, Methodist, Baptist, Congregational, or by whatever name or sectarianism distinguished, they all alike reject the sole divinity of the spirit of Christ. If there should be any church, which does not make this a point in their creed, but who profess that they believe all that the Bible says of Christ, without knowing or understanding what that is, they are no less aliens from God than the others: for we are not saved by ignorance, but by knowledge.

The Bible doctrine is this: CHRIST HAD AND HAS BUT ONE SOUL; AND THAT ONE SOUL, IS THE ONE AND ONLY GOD AND FATHER. This true doctrine of God in Christ, is the stone cut out of the mountain without hands, which is to smite and break in pieces the iron, the brass, the clay, the silver, and the gold of the present apostate churches, and corrupt national dynasties, and introduce a new heaven and earth, or new spiritual and political conditions, in place of the existing state of things: for the great day of the wrath of the Lord is come, and the present establishments will become like the chaff of the summer threshing-floors,* and be carried away.

Since then, the knowledge of God lies at the very foundation of salvation, and is the great corner stone upon which our stability is made to rest, I purpose, in the succeeding chapter, in the form of objections and answers, to remove whatever I have heard alleged, or that I can anticipate, in relation to the doctrine of the *created* soul of Christ. The unspeakable importance of this subject requires that we should, by all means, know it aright. By the objections, it will be understood, that I speak the sentiments of all persons whatever, whether Unitarians or Trinitarians, who affirm either that the soul of Christ was *solely* a *created* spirit, or that it was a *created* spirit, conjoined with the Godhead. By the answers, I state my own opinions, proofs, and arguments. I prefer thus to exhibit the whole subject in one connected view; because by going over these topics, the mind of a thinking person will be put upon a train of examination for himself; and such is now the absence of all free and unbiassed consideration of the doctrine of the Godhead of our Lord, that, plain as the subject, under the revelation in the divine word, really is, it has become a mystery and a darkness. Men are afraid to stand upright, and to walk. They grope for the

* Dan. ii. 34, 35.

wall as the blind, that they may feel their way by an outward hold, and they rejoice when some popular creed or tradition of ecclesiastical authority takes them by the hand to lead them. My earnest desire is to awake them from this fatal lethargy, and to arouse them to life and action.

CHAPTER VII.

OBJECTIONS AND ANSWERS.

Objection 1. The Scriptures call Christ, a man—"the *man* Christ Jesus." 1 Tim. ii. 5.

Answer. They do so; but they expressly say, "the *second man* is the *Lord from heaven.*" 1 Cor. xv. 47.

Objection 2. They speak this of the Godhead which dwelt bodily in Him; for Christ had *two* souls: the Godhead, and a created soul. He is called man as well as God. Nothing can be a man, which has not a man's soul, and a man's soul, (in other words, a *human* soul,) means a *created* soul.

Answer. In interpreting the Scriptures, we must use scriptural words, in the sense in which the holy Spirit employs them. There are two senses, in which the Scriptures use the term "*man.*" 1st. The word "*man,*" means merely an organized body of flesh, like our outward body, without life, and this is the *primal* sense. Thus it is said, "And the Lord formed man of the *dust of the ground.*"* The mere *earthly body,* is here called man; for the text afterward states, God "breathed into his nostrils the breath of *life,* and MAN *became* a living soul." In the next chapter, the Lord says to Adam, "In the sweat of thy face shalt thou eat bread, *till thou return unto the ground;* for out of it wast *thou* taken: for *dust* thou *art,* and unto *dust* shalt thou *return.*"† We here see, that the primal sense of the term man, is a *mere earthly body of flesh,* organized in a certain form. For the human spirit is not dust, nor does it return to dust. Ecclesiastes recognizes this truth; for his words are, "Then, (*at death,*) shall the DUST (*or body*) return

* Gen. ii. 7. † Gen. iii. 19.

to the *earth, as it was*, and the SPIRIT shall return unto *God, who gave it*;"* shewing clearly, that the spirit was not taken from the ground. The second sense, in which the term "*man*" is adopted, in the Scriptures, is the union of "*a living soul*," or a rational, volitive, and sensitive spirit, with such an earthly or fleshly body as I have mentioned. But this is not the *primal* sense, but the *second* or spiritual sense. For Paul, in speaking on this subject, gives us to understand, that the *first Adam*, (our common ancestor,) was *made*, or *became*, *a living soul*,† only by the *last Adam*, or second man, the *God of heaven*, *quickening* him, or breathing "into his nostrils the breath of life." The natural, or earthly man, viz: the fleshly body, called man, was the *first*, and, *afterward*, that which is *spiritual*. These passages, while they enforce this twofold meaning of "*man*," also prove the divinity of Christ, "*the last Adam*," who was the *quickening Spirit*, and set before us the typical nature of the *earthly* and *spiritual* creations; viz: to exhibit the necessity of the new birth in Christ. For, as born of the first Adam, we are typified by earth, or *flesh*; but, as born of the second Adam, we are "*a living soul*." Hence, also, we may comprehend the type of Esau and Jacob, "The ELDER shall serve the YOUNGER;"‡ that is, the carnal man is a servant, but the spiritual man is a son in his Father's house.

Therefore, the objection is not well founded, that nothing can be called a man, which has not a man's soul. For Adam's body of dust is, in the Scriptures, called man, and was so called before it became united with a living soul. And beside, an intelligent spirit, when united with such a form of body as Adam's, is called, under such a union, a man, whether the soul was a created soul, or the eternal Jehovah. For example: God appeared to Abram in Mamre, and is there called *a man*, and He ate food, and talked to Abram;§ He appeared to Joshua, and is called *a man*, and captain of the host of the Lord;‖ also, He is called *a man*, when He was seen by Jacob at the brook Jabbok.¶ The propriety of the name, as applied to our heavenly Father, will be manifest, when we consider, that man is made in the image and likeness of God, and that, if we are like God, God is like us. God, when appearing in our body, *is the only perfect man*. All we are finite and imperfect; but the Lord

* Eccl. xii. 7. † Compare Gen. ii. 7, with 1 Cor. xv. 45. ‡ Gen. xxv. 23; Rom. ix. 12.
§ Gen. xviii. 1-8. ‖ Joshua v. 13, 14. ¶ Gen. xxxii. 24.

from heaven is the infinite and spotless exemplar of our nature, and is, therefore, by way of eminence, *Man*, or the holy One.

Objection 3. I am aware that God is called man in the Old Scriptures; but this is done under the figure of speech, which we call *Anthropopathy;* by which, also, human affections and passions are attributed to the Deity. We should greatly err, if we understand such expressions in their ordinary meaning. Human language admits of various interpretations, and we must always adopt that rule of construction which accords with the *known* attributes of God, the general strain of Scripture, and the manifest object of the divine revelation. The Deity never contradicts, in one part of Scripture, what he declares in another, and his word of revelation never can differ from his work and providence. We, therefore, should distrust every interpretation which, after deliberate attention, seems repugnant to any established truth. For who can believe that God *repents* or can *suffer?* He himself says that He is *not* a man, that He should lie, nor the son of man, that He should repent.* Any system or doctrine, derived from isolated parts and disjointed fragments of Scripture, is sure to be hostile to truth, and we must reason about the Bible, precisely as civilians do about the constitution under which we live.†

Answer. I admit the entire validity of this rule of construction. It is one which I myself adopt, and from which I desire never to depart. But the question is, whether it makes for or against the objection which is urged? I allege, that it is a weapon in my hand, and not against me.

Search through all the works and providences of God—and what do they teach? Undoubtedly this, that the Lord is a Being having rational, volitive, and sensitive powers, in infinite perfection. But rational powers are not rational, unless they have power to reason; nor are volitive powers volitive, unless they have power to will; nor sensitive powers sensitive, unless they have power to feel. To abstract from them those very powers, which constitute them what they are, is to annihilate them, or to make them nonentities. We might as well suppose a stone to be God, or to possess, in infinity,

* Numbers xxiii. 19.

† I have taken the *substance*, and, in some portions, the *words*, of *this* objection, from Channing's Discourse at the Ordination of Jared Sparks, before cited. But I shall use objections *from any quarter*, without quoting the source; as it is not necessary, and might, in connexion with my answers, be invidious.

the attributes of perfect reason, will, and sensibility, as to suppose, *if it were possible*, an inert spirit to be God, having none of the faculties or capacities which constitute it rational, volitive, and sensitive. What infinity is, we cannot tell. For we can have no conception of infinite number, or infinite extension or duration, except by putting together, or combining in our imagination, an endless succession of known or finite numbers, spaces, or times. The idea of the infinity of space, does not destroy the idea of an actual known and finite space, circumscribed by our limited vision. No. It *affirms* or *sustains* that idea; but it enlarges or carries it out, beyond our ability of sight, to an infinite or boundless extent, in all directions, everywhere. So, when we think of a being having infinite energy and perfection of reason, will, and sensibility, we must not permit our idea of infinity to destroy the conception of these characters altogether, but only to enlarge and magnify them, without blemish and without end. We know, too, that this must be in accordance with fact; since all the creation, or works and providences of God, are nothing but the effects of His energy of mind. The mind of God acts, and the creations, or providences of God, follow inevitably. If, therefore, you abstract from the Lord, the attributes which I have mentioned, you abstract from Him all power to do or exercise any act, creation, or providence, belonging to such faculties; for His creation and providences are only visible manifestations of the energy of the mind of God. If you bind up *one* by a fate, you bind the *other* by a fate. If you reduce *one* to a homogeneous mass, you reduce the *other* to the same unvarying condition. Yet, I pretend not to say, how the mind of an eternal and infinite Spirit acts, or is exercised; *for my own mind is a mystery to me*, how much more must be the mind of Deity. All that I insist upon, is, that the mind of God is constituted with faculties and sentiments like ours; which, *in whatever manner they may act as regards Himself*, are, *to us*, exhibited, both by His works and by His word, as manifested *in succession.*

Who is it that will deny this conception of the divine Nature? Will any one say, that God *does* all things by His *omnipotence*, and that He *knows* all things by His *omniscience*, and that He *loves* all good things, and *hates* all bad things, by His *holiness*, but that He has neither reason, will, nor sensibility? What is omnipotence, but an endowment co-existing with the infinite faculties of an

intelligent, eternal Spirit? What is omniscience, but a fulness of all knowledge, co-existing with faculties of knowledge? What is holiness, but a state of mind and will regarding sin with detestation and abhorrence, and righteousness with joy and acceptance? If, in a mistaken philosophy, you should abstract from your idea of a Supreme Being, faculties of reason, will, and sensibility, you would have but a graven image, or, I should rather say, a *non-existence*, possessing neither omnipotence, nor omniscience, nor holiness, and of less active power than a clod of earth.

Now, what is it, which we read in Scripture? Do we read any thing there, that does not accord with these attributes, which *ought* to be "the *known* attributes of God"? Are these attributes of the Deity, in opposition to "the *general strain* of Scripture"? Are they inconsistent with *the manifest object of the divine revelation?* Are they taught only *by a few isolated parts or disjointed fragments of Scripture?* Nay; but on the contrary, are not this character and will of God, *written on every page of the holy writings, from the beginning to the ending of the sacred volume.* They accord not only with the "*general* strain," but the *universal* strain of Scripture. Not *one* part merely, but *all* the parts of the divine word assert this truth. And to transcribe these very doctrines upon our hearts, with a pen of burning love, is the manifest design of the whole revelation and incarnation of our Saviour.

As respects the other parts in the objection, viz: that God cannot repent, and that he is not a man, that he should lie,—they are also easily answered. For I admit the rule of construction, that we must interpret Scripture according to known truths, and the universal context of all the parts. The Scriptures inform us—and nature confirms the instruction, that God is not imperfect, but perfect, and that he sees the end from the beginning. Therefore when it is said of God, that he repents, it is meant only, that the object of which he speaks, has changed *its* character, and has become abhorrent to Him; and that the Lord intends to change His providential dealings in regard to it: not that the *Lord* is changed; but that the *object* is changed. Applied to man, the word "repent" means to change the mind in consequence of inconvenience or injury, done by past conduct; or from a consciousness of sin; but when applied to the Supreme Being, it means to view with abhorrence, and to change the course of Providence in relation to a person or community, who

have departed from the divine commandment. Neither has God any sin; but the Lord has holiness: and therefore sinful men, should leave off transgression, and learn to do good, that they may be holy as God is holy, or have desires, affections, and sentiments like His. The Lord is not like a "*corruptible man*," but he is like a *holy man*, renewed in the Divine image. And thus every where, by the context, and the whole strain of Scripture, you will perceive that those passages in the Bible, which speak of God, as different from man, carry their own plain interpretation with them, so that we need be at no loss about their meaning. But you will find no passage contradicting the declaration, that "God created man in his *own* image, in the image of God created He him"*: that is to say, a holy man, living by faith in the Lord.

Objection 4. But does not the very account of the creation of Adam, *in the image of God*, disprove *your* assertion that the Scriptures apply the term man, to the mere *earthly body*? For in that sense, man was not created in the image of God.

Answer. I reply to you, by your own rule of construction, that we must interpret the Scriptures by the whole context; which I admit to be the right rule. For if you examine the context in Gen. i. 26–28, you will see that the man made in the image of God, was to have *dominion over the earth*. God does not speak of his image or likeness, in reference to the earthly man, or the dead body, but in reference to the man made spiritual and holy, by the breathing of life into him; whereby "*man became a living soul*." As I have already stated, the two creations of Adam; the natural or earthly creation, or the *old man*, and the heavenly or spiritual creation, or the *new man*, are typical of the two conditions of our spirit: the *first*, without faith in Christ, our God, earthly and *dead*;—and the *second*, arisen from the dead by faith in Christ, and made "a living soul." As our own spirits animate our own dead earthly bodies, so Christ, who is God, quickens our dead souls; for our souls are his *spiritual* body, prefigured by his *fleshly* body: and thence also, it is, that our lives are said to be "hid with Christ in God."† And this view will enable you further to understand the promise of universal dominion to man in Christ. For as the body and its quickening spirit, when united, are called one, so our souls, which are the spiritual body of God, or Christ, are one with him; and as God

* Gen. i. 27. † Col. iii. 3.

has universal dominion, so the promise is to the *new* man in Christ, or God, that *He* shall have universal dominion; but not to the earthly or sensual man. Read Psalm viii. and Heb. ii. 1–8, with many corresponding passages, and you can have no doubt as to the *kind* of man to whom the promise of dominion is made. I know it is generally thought that even wicked and carnal men, have dominion over beasts, and over all the earth. But what kind of dominion is it? The dominion of force and terror! A curse accompanies it! How far different will be the empire of love, when all intelligent creatures shall be united to God by a living faith; and shall exert all their powers to do good, in harmony with the will of their Creator.

Objection 5. The passage that you referred to in Ps. viii. "What is man that thou art mindful of him, and the son of man that thou visitest him; for thou hast made him *a little lower than the angels*," I should use as a text, to prove that Christ is not God. For this passage is applied by Paul, in Heb. ii. 9, to Jesus; and he is there also said, to have been made "*a little lower than the angels.*" If he were God, he would have been higher than the angels.

Answer. Higher than the angels he was, for "*all things were made by Him, and without Him, was not any thing made, that was made;*" but yet he humbled Himself, and took upon Himself the form of a servant, and was crucified as a malefactor, that through the suffering of death, He might be crowned with glory and honor as the *Saviour of men;* a name more worthy of our love even than the name,—the *Creator* of men. In this sense it was, (*as the son of Mary,*) that he was made *lower than the angels.*

There is nothing in the present translation of this passage, which militates against the divinity of our Saviour. For the objection is fully answered by referring the phrase "*a little lower than the angels,*" to the *condition* in which our Saviour was born: for he was made subject to the Mosaic law. But although the present translation does not interfere, in the least, with the doctrine of the Godhead of our Lord, I wish to state my view, as regards the *right* translation of the passage, that others more competent to judge than I am, may examine it, and form their own opinions.

The Mosaic law is said in the Scriptures, to have been received "by the disposition of, (messengers or,) angels;"* for the Jewish nation and ordinances were only messengers or angels, to minister

* Acts. vii. 53.

to, and bring in Christ. Our Lord was made, not A LITTLE *lower than*," but "FOR A SHORT TIME *lower than the angels*,"—that is, born under, and subject to the law of Moses. If you examine the verse in the original Greek, in Paul's Epistle to the Hebrews, and also in Ps. viii, in the Septuagint, from which Paul quotes, I think you will find that this translation, which I have suggested, is the correct one. And it is helped out by the whole context. For Paul is writing to prevent the Judaizing of Christianity, and he shows, as he does in Rom. iv., that Christ is no more to be held by the law; for the promise that He should be *the heir of the world*, was not to Abraham or his seed, *through the law*, but through the righteousness of *faith*."*

However, this is not material to the objection, which I have been considering. I have mentioned it in a former work,† and I repeat it here, as it seems to me to render the passage much plainer.

Objection 6. If God could experience successive operations of mind, affections, emotions, or sensibilities, such as belong to men, He would be *mutable*, which is contrary to His nature and perefction. God sees and feels all things, past, present, and future, now and forever, *at once*, as an everlasting I AM. Nothing can happen to Him, by way of *succession*, or in a series of experiences, in which one thing follows another. Hence it is impossible to think of Him, as the being who did and suffered the things recorded of Jesus.

Answer. When a rational, voluntary, and sensitive being, reasons, wills, and feels, these are not *mutations*, but *affirmances*, or *executions* and *continuances* of his nature. No being could *see*, *know*, or *feel*, all things forever, past, present, and future, as an everlasting I AM, without having reason, volition, and feeling, in infinite excellence. Having from eternity had them, he never could cease to have them; for such *cessation* would be a *mutation*. Infinite faculties of this kind must affect or modify, in some manner or other, the state of the mind of the being, in whom they inhere; for he who sees the end from the beginning, cannot be surprised by new events, as *we*, whose perceptions cannot penetrate the events of a coming hour. I therefore, pretend not to say, what the *actual* state of the mind of the Lord is. It is my opinion, however, that he does really experience successive energies or conditions of mind; for all creation is but an outward manifestation of his inward

* Rom. iv. 13.. Heb. ii. 16. † A Voice to the Jews, 312.

state of mind or feeling. Without a specific energy of the mind of God, a creation could not have been made, and with a *continuing* creating energy of the same kind, a like or identical creation would forever be going on, without *variation*. But I do not insist upon this point, as it is not necessary. For the objection may be answered, simply by saying—no matter how it is that the affections, emotions, sensibilities, or mental operations of the Deity, influence *Him;* yet to *us*, they must all be exhibited as happening *in succession*. And what will convince you, beyond all denial, of this truth, is the fact, *that in the old Scriptures this is the precise way, in which we are made acquainted with the works, the providences, and the mental operations of Jehovah*, BEFORE HIS INCARNATION. The history of Jesus, *in the pillar of flesh*, is only a repetition of the History of the God of Israel, *in the pillar of fire and of cloud.*

Objection 7. What you say may all be right, except as regards actual *suffering*. But there is something abhorrent to me, in the idea of *God's suffering*. It makes me shudder. I cannot abide the thought, and when you speak of the *Godhead* enduring the *cross*, you seem to me to utter most horrid blasphemy.

Answer. We must not always trust to *feeling;* for mere feeling is *blind*. The Jews gnashed with their teeth at Jesus, and took up stones to stone Him, because that He, being a *man*, made Himself *God*, and no doubt, they felt a great shuddering and abhorrence, at the supposed blasphemy. But I am not aware that a belief that our heavenly Father is a partaker of our nature, would make us any more apt to give offence to Him.

Why should not God be *able* to suffer? You may say that infinite power cannot be acted upon *adversely* by a finite agent, and I grant that this cannot be done unless the infinite Being should condescend to humble Himself, and to submit His sensibility to the infliction. What is your opinion of infinite power or perfection in a spiritual essence? Does it consist in *insensibility*, in *callousness*, in *inability* to feel? This is very different from the inference we should draw, from objects within our observation. For we are accustomed to consider things as having less life in proportion as they have less sensibility, and infinite life, in my conception, implies infinite sensibility. But yet infinite power, conjoined with an infinite sensibility, could always, at its pleasure, defeat or prevent pain, by the destruction or modification of the agent producing it.

God, however, in the body of Jesus, chose to submit His capacity of feeling to the hostile action of man, in order that by this very exhibition of His kindred and sympathy with us, and of His unspeakable love, He might destroy sin, not by the destruction of man, but by salvation.

If you turn to Colossians i. 24, you will see a text, which, with this knowledge of the sensibility of our God, you will be able, readily, to understand; but *without* such knowledge, it must ever remain a mystery. Paul is speaking of the church, or of true believers in Christ, being His spiritual body typified by the body of His flesh, and raised up from the dead, by faith in God or Jesus, and so made one with Him, as a living body is considered one with the spirit which dwells within and animates it. Now we know, that when there is this union of body and soul, the soul sympathizes, in a peculiar manner, with the injuries inflicted upon the body or members. Paul, therefore, being a member of this church or temple, viz: a part of the collective, spiritual body of the risen Lord, speaks, *under figure of the body of Christ*, as *filling up* that which was behind of the afflictions of Christ, in his, namely, *Paul's* flesh and sufferings. Thus, also, I read that passage in Scripture, "behold I have graven thee *upon the palms of My hands*;"* denoting, I presume, the infinite love and sympathy of God for His people, figured by His sufferings in the body of His flesh upon the cross. In accordance with this doctrine, God, as our Saviour, says, "in all their afflictions he was afflicted, and the angel of his presence saved them."†

Objection 8. I never can believe this notion of the sufferings of God? What! would you have God the most miserable being in existence. We used to think of Him as the most happy, and, indeed, infinitely happy He must needs be; but your notions and interpretations of Scripture, represent Him as the most oppressed and afflicted, and as bearing the griefs and iniquities of us all. We, in this bad world, are wretched enough; but if God is, in very fact, crucified with us, we cannot receive aid from such a Saviour; if Christ be God, let Him save Himself.

Answer. You will concede that God could not be happy unless He had sensibility *of some sort*. Now, consider; does not a sensibility to joy from joyous objects or contemplations imply, from a

* Isaiah xlix. 16. † Isaiah lxiii. 9.

moral necessity, a sensibility to that which is the *opposite* of joy, from objects and contemplations which are directly contrary? Reflect upon this, and form your candid opinion about it. For my part, I cannot see how *any* sensibility can exist, if it be not acted on differently by opposing perceptions. If a being has an infinite sensibility to happiness from objects of one character, he must have an infinite sensibility to the contrary of happiness, from objects of a contrary character. God could not enjoy happiness at all, except from those very sentiments and feelings, which pierce and wound Him, when submitted to the action of causes, entirely different from those which produce His delight. God Himself says, that He has no pleasure in the death of the wicked;* but He certainly does rejoice in the righteous,† and I might multiply quotations from all parts of His word to prove this. So that where sin is at all permitted, there can be no ascent to joy by salvation, without a descent to the cross, and *this cup cannot pass away, neither from God nor man;* for righteousness is not righteousness, which feels not abhorrence at sin, and love, tenderness, justice, and mercy cannot exist without compassion for the transgressor, whose sin is broken to pieces in his heart, while he himself is saved, "yet so as by fire."‡

But it does not follow from this, that God is an unhappy Being, as you suppose. *For call in your own experience*, and let that decide for you. When you do right, and are afflicted by the injustice and persecution of others; or are grieved for them in their wretchedness, are you altogether broken and distressed? Is there not, also, a sure and steadfast hope and glory within you, which sustain your spirit? The martyrs of truth, whose bodies are burned at the pile, do they not feel an invigorating power, which enables them to triumph over every terror? I know not how it is, but it is certain we have diverse impulses in the mind, at the same time, and while some cast us down, others lift us up. The righteous, in the midst of affliction, rejoice always, and the very operation of their disquiet works out for them "a far more exceeding and eternal weight of glory."§ If, indeed, you had no hope, but in the strength of man, no view but a continuance of the violence, fraud, oppression, bloodshed, and misery of the world, as now constituted, you would be of all men, most miserable. For with perceptions of the most

* Ezek. xviii. 23. † Isaiah lxv. 19. ‡ 1 Cor. iii. 15. § 2 Cor. iv. 17.

excellent truths, you would be doomed, forever, to a deprivation of them, and, in despair, would be compelled to witness the horrid and exulting victories of death over life, of evil over good, of hell over heaven. But you know that a just God reigns, and in His power, wisdom, and benevolence you have your hope; for the things which grieve good men grieve Him, and by death He will destroy death, or slay the enmity of His adversaries. This you see by faith, and this faith brings hope and joy to you. Yet your present pain is, notwithstanding, real; for you do not cease to have an actual perception of existing impressions, simply because you perceive a future period when all the enemies of God shall acknowledge and adore His wisdom. If you are placed in a fire, at an *auto-da-fé*, or nailed to a cross, for confessing Christ, your knowledge that your murderers will one day become penitent and disciples of the same Lord with yourself, although it may modify the state of your mind, will not remove your present sensibility. Now, carry out this principle to the mind of God, and you can judge from your own sensations, that God, who is infinitely wise, powerful, and holy, must have an infinite source of happiness within Himself, which is as far above your capacity of enjoyment, as the infinity of God exceeds your littleness. For if the power, wisdom, and love of God support *you*, and enable you to conquer in the midst of afflictions, must they not still more support *Him*, and yield Him a boundless joy, in the integrity and energy of His own holy and mighty Spirit? You have, therefore, within yourself, an answer to your own objection; for you are conscious that, at one and the same instant, you experience influences of a very different character, and that the total condition of your mind is formed by the combined operations of your entire nature.

Objection 9. Grant that the entire nature of God must influence and form the total condition of His mind, then I allege that Christ was not God, or if He were God, that He had TWO SOULS; for the entire nature of God is such that the past and the future, forever, and always are one ETERNAL present time with Him; therefore, He must *actually* see the future conversion of the wicked, as if it were eternally a present event. This objection is comprehended in my sixth remark. But I now reiterate it in this form, owing to the stress which you have placed on the supposed SYMPATHY of the Lord. For the more I think of it, the more I am persuaded that God, who must,

from the necessity of His nature, behold all things as eternally present and existing, cannot be afflicted with grief by a sympathy for the calamity of others, which He must see to be at an end, and followed by the joy of conversion and righteousness.

Answer. Might I not retort, upon you, that, upon your scheme, all the wickedness of the wicked, before their conversion, would then, also, forever, be eternally present in the mind of the Lord, detracting from the joy of the Lord, in beholding the righteousness of His elect? For, according to your sentiment, the *past, present,* and *future* are always and at once, PRESENT and EXISTING with God, in such a manner that He must regard and *feel* every thing as a present, existing occurrence. But I say not so. You seem to forget, that the very foundation of the rule, that all things are present with God, is established on this principle, viz: that SUCCESSION, ALTHOUGH IN ITSELF SUCCESSION, is *no* succession in the contemplation of an infinite intelligence, before whom countless thousand years are as a day or a moment; although, in the experience of a finite spirit, those countless periods might seem almost interminable. The succession ACTUALLY DOES EXIST, and must be viewed by the Lord as such, who sees all things according to the truth; notwithstanding He does, in a manner incomprehensible to us, see the end from the beginning. Man beholds succession, slowly unfolded in all its links; the Deity beholds all those links, in succession, AT ONCE. For the Lord's omniscience cannot preclude Him from seeing, knowing, and feeling all things as they actually are. I doubt not, however, that His faculties do modify all His state of mind; for even we ourselves, receive relief from one faculty, when we are oppressed by the operation or sensibilities of other elements of our mind; for the righteous never grieve, as if without hope. Yet hope or knowledge never makes us insensible to what passes. It renders us callous neither to our own sufferings, nor to the sufferings of others. When we witness the agony of a fellow being, who implores our relief, do we ever think of hardening ourselves against the impulse of duty and natural affection, by saying, some time or other this man will die, and then he will not need our aid and compassion? A person who can behold the calamities of the human race, inflicted by war, famine, and pestilence; who can see wife, children, parents, friends, and country perishing around him; who can dwell upon the thought of generation after generation, for centuries,

falling victims to despair and death, and obliterate all feeling from his mind, by the meditation, "what difference does it make, it will all be over with them some time or other," would be startled with horror at a proposal to try the consistency of his rule upon himself, and to subject *him*, during some few hours, not to say thousands of years, to torture, under the consoling assurance that it can make no difference to him, as the longest time will have an end! Men who can exhibit such philosophy at the sight of the miseries of others, but who cannot reduce it to practice in their own case, give evidence that there is something defective in their hearts, and that it is not the presence of religion, but the absence of it, which renders them unfeeling.

And beside, the eternal knowledge of God never does foreshow to him, that the wickedness of the wicked, even after their conversion, will not leave a mark upon their future destiny. For time wasted in iniquity, will always be felt in our character, life, and happiness. Each moment of duration has its full duty, and lost time can never be restored. There are mansions of different capacities in heaven, and the prodigal, who has consumed the energies of his mind, exhausted the susceptibilities of his heart, and foregone opportunities of improvement, cannot expect, at any period of his subsequent existence, to be advanced to that state of perfection which he would have attained, had he faithfully and diligently discharged, from the beginning, every duty incumbent on him.

In addition to this, I think I can adduce examples which will convince, even the prejudiced, that the assumed dogma is not true, that the Lord, from the necessity of His nature, must *feel* all things *as eternally present and existing*. I do not deny that He foresees and foreknows all things; but I allege that His perceptions of them, are notwithstanding, conformed to the precise truth about them, as happening in succession. For we all admit, that God is eternal. But the creation is not eternal; for the earth was made only some thousand years ago, and you and I, and other men, now living, are the children of a few summers. I assert, that there is no necessity in the nature of God, that He should, from eternity, have beheld either the earth or us as *eternally created and existing;* although I am fully persuaded that He both foreknew and foresaw us and all things. His perfection of knowledge imposes upon Him no necessity to see, know, or feel things differently from what they are.

Objection 10. In God "we live, move, and have our being";* it is His state or energy of mind, which, as you yourself say, created, made, and upholds the heavens and the earth, and all things that *in* them are. Hence, if God suffer, the whole universe of his creation, must sympathize and suffer with him; or be of such a state of mind or feeling, as that which He experiences; the earth would be convulsed and shaken to atoms; the sea would be heaved and scattered in spray; the sun, moon, and stars would be extinguished and fall from their orbits, and fearful shuddering and horrors would seize on all created spirits, and madden or destroy them. For all we are substances, adhering, as it were, *to His state of mind*, and deriving our feelings from Him.

Answer. I have in some former passage, said that we are not *emanations* or extended *continuances* of God, *as actual parts of Himself;* but we are *creations* of God. Your objection is disproved by the simple fact, that *bad* men do not rejoice in the rejoicing of God; and yet if they, with all other created substances adhere, as it were, to the mind of God, as portions of Himself, deriving their feelings from Him, they would be sensible to, and experience all emotions and energies which exist in Him. Neither do good men sympathize with the Lord, *as parts of Himself*, by a consciousness identical with His; but, having a like nature, although distinct from His, their character, so far as they are conformed to His image, is like the Lord's. The capacity of feeling of the Lord, is not an *imperfection*, but a *perfection;* and in combination with His high and holy attributes, constitutes Him a great God and ruler, able to know, and govern, and uphold His works. He has not only infinite capacity of feeling, but He has also infinite power and benevolence; nor is it possible that external actions or providences, as resulting from His mind, could take place, without that peculiar energy of affection, which accompanies a specific condition of *will*, to call them forth.

Objection 11. Christ was the *seed of the woman.* It was the seed of the woman *that was to bruise the serpent's head.* This must have reference to the *soul of Christ;* for it was the *living principle*, and not the *earthly body*, that was to destroy sin. Christ is called the *Son of man;* he is said to have been *made of a woman;* he is the *seed of Abraham:* for Paul applies the promise

* Acts. xvii. 28.

to that same Christ, who was born of Mary,—"And to thy seed, which is Christ."*

Answer. Suppose I should answer your objection by proving that Christ was as much the seed or son of Mary, as any human being whatever, is the seed or son of his own mother; what then would become of your argument?

Flesh cannot beget *Spirit.* "*That which is born,* (or made,) *of the flesh, is flesh, and that which is born of the spirit, is spirit.*"† The Lord has appointed certain laws, to the instrumentality of which, He is pleased to conform His providences. He sent Ananias to the house of Judas, in Damascus, to inquire for Saul of Tarsus, that by the putting of the hand of Ananias on Saul, Saul might receive his sight, and be filled with the holy Ghost.‡ There was no necessary connexion between that instrumentality, and the spiritual effect; but it pleased the Lord in His sovereign wisdom, to breathe upon Saul the spirit of knowledge, at that instant of time, and in apparent connexion with that cause. If it should be urged, that the characters of parents are, as is well known, impressed upon their offspring, and that God, if the creation of each infant spirit were his own act, would not create an evil temper, I would reply, that all through nature, we discern that the general laws of the Deity, act for an ultimate good. It is a good law, that there is an hereditary transmission of qualities from the parents to the child; because thereby the spiritual condition of families, or the progeny of holy people, is immensely and forever advanced in the scale of perfectibility. Men intend to, and *do* commit evil; but the law of God is meant for good, and to connect in one vast dependence, and harmony of increasing excellency, all the children of Adam.

Christ was not less the *ovum* or *seed* of Mary, than any son is the seed of his mother. But God quickened that ovum or body of Christ, and dwelt therein as the animating principle, instead of breathing into it a finite living soul, and thus Mary was the MOTHER OF GOD. For astonishing as it may seem, the God of heaven and the Creator of all things, did condescend to be born of woman, taking our form upon Him, and assuming ALSO, *the relation of a Son to Himself*, that, in His own person, He might exhibit to His children, (*now His brethren and joint heirs,*) a perfect obedience to that very law of holiness, under which he has placed every rational Spirit.

* Gal. iii. 16. † John iii. 6. ‡ Acts ix. 10-17

In former places, I have unfolded the purpose of the incarnation and death of our Lord, and it is not necessary to do so here. Suffice it to say, that in the acknowledgment of this mystery of Godliness, are contained all the treasures of wisdom and knowledge.* There is no truth, not proclaimed by it; no love which it does not teach; no divine hope which it does not inculcate. In the cross of God, is imbodied the whole revelation of God to man. Whatever prophet foretold, or holy men desired; whatever the laws commanded or ordinances prefigured, are accomplished by that new and living way, which God has consecrated for us through His flesh, into the most holy place of His sanctuary, there to have fellowship with the Father, face to face.

That I am right in this doctrine of the sonship of Jehovah, in that relation which He sustained in the body, is apparent from what the Angel declares to the Virgin Mother, "*the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*" If we reject this miraculous conception of the Virgin, we may, with equal incredulity, dismiss at once, all the prophets who foretold the advent of God, and all the evangelists and apostles who have recorded it. But, by reason of this miraculous birth, our Lord was the Son, *not only of Mary*, but ALSO *of God*, for mark what the Angel says, "therefore, also, that holy thing which shall be born of thee, shall be called the Son of God."† From the manner of the birth of Jesus, he was the Son of the woman, and ALSO the Son of God, and thus this GOD-MAN sustains and fulfils TWO perfect RELATIONS, distinct from each other, as to certain considerations, but united in a mediatorial union, for the purpose of showing the growth of God in man.

Objection 12. You seem, then, not to believe the tenet taught by some very learned and illuminated men, that an infant receives, by the act of its parents, two souls, a *maternal* soul, which we may call the animal soul, and the *paternal* soul, which we may call the higher and spiritual soul, and that man is really a Trinity of persons in unity, as well as God!

Answer. I do not know, precisely, what their opinions are on this subject; but I am free to avow, that I care for no doctrine, except it comes directly or clearly proven from the Bible. I have heard of some philosophers, who are called great and deep *thinkers*,—great lights of the world; whose minds are filled with mere "*Wills with*

* Col. ii. 3. † Luke i. 35.

the Wisp," putrescent lights from corrupted thoughts; who are little entitled to the praises bestowed upon them. These men attempt to revive the old dogmas of Plato, in their extremest absurdity; whereas Plato himself, if he were now living, we may believe, would abandon his notions. As these *mystics* do not come to their principles by reason, there is but small hope that they will discard them by reason. From parts of their works, which I have read, and from what I am informed concerning these illuminati, I presume that they hold some such fancy as you have mentioned; but I could never find any thing in their systems but words without meaning.

Is it not folly in any person, to adopt an important principle of life, from mere theory or fancy, when so many safer channels exist for knowing the truth? We cannot *create* truth; we must seek and find it. If we judge by experience, or by experiment and observation, what reason have we for supposing that any man has TWO souls? Some persons say, spirit cannot act on matter, nor matter on spirit, therefore there must be a third principle, neither spirit nor matter, which they call animal life or soul, to act upon both. But they only multiply, and do not diminish their difficulties. For what kind of an essence is that which is neither spirit nor matter? And even if there were such an essence, how could that *third* essence, which is neither spirit nor matter, act upon *either;* or grant that it could act upon *either*, how could it act at once, upon BOTH; when, not only these *two* natures, but the *three*, are so contrary? The mystery is thus made threefold, instead of double. But if any one will content himself by trusting to his own consciousness, he will know, by the evidence of every day of his life, that spirit *does* act immediately on matter, and matter upon spirit; and if we deny this, we may deny the testimony of all our senses.

In reply you may assert, that there is an essence, called soul, distinct from matter or spirit, viz: the souls of the brute creation, and of such animals as approach the physical and vegetable kingdoms. And you may allege that to hold the opinion that these souls are spirit, might lead to the Pythagorean doctrine of the transmigration of souls, by leaving it possible that what is a rational or irrational spirit in combination with one form of organized body, may become the opposite of its former character, by passage into *another.*

But I would answer as follows: What ground have we for supposing that all spiritual creatures are of the same genus? On

the contrary, have we not every cause for inferring that the creations of *spirit*, differ at least as much as, if not more than, the *physical* creations of the Almighty? There are three known kinds of spiritual attributes, reason, will, and sensibility; and whenever any one of these attributes exists in different animals or spirits, they may be, *so far as that resemblance goes, alike*; but all spirits are not constituted with them all; and therefore are forever separated. And even where a likeness *does* exist, it may be a likeness in nature only, and not in degree. For the higher the degree of the quality, the higher is the excellence. Brutes are not made in the image of God, but man is. The image in fallen man, which is defaced, is not to be restored, by *obliterating* the faculty, nor by the *non-use* of it; but by presenting to it proper subjects, and overcoming the heart by love. *It is the spirit that is evil*, by the *abuse* of its faculties, *and not because any faculty is wrong in itself.* But the doctrine of transmigration, arose from a very different principle. For the believers in this notion, contend that *matter* is *evil*, and is the sole cause of instability, ignorance, depravity, and discord; and that, therefore, the spirit by transmigration, into different bodies, is prepared for a re-union with, or an actual transformation into God, who is represented as a pantheistic soul. The true science of spirit, taught in the Bible, is entirely at war with the whole of this heathenish notion of the *evil of matter*, and the transmigration of souls. For brutes cannot assume the faculties of man; nor can the faculties of man be *annihilated*, except by the act of God; who, so far from revealing any intention to take this course, has signified His determination, to reclaim all perverted dispositions to the right love and worship of Himself, that His name may be glorified.

This Pythagorean assumption of the *evil of matter*, is more generally diffused over the existing churches, than might at first be supposed. In fact, the doctrine of the *animal soul*, in distinction from the *spiritual soul*, which I have been considering, is founded upon this very principle of heathenism; and it is difficult to say, whether Pythagoras, Plato, or Aristotle has most sway in present apostate Christendom!

To determine of what principles man is composed, we must turn to the Bible. We are there told that man is first an *earthly body*, and secondly a *living soul*, in the likeness of God. *And there is no mention whatever of that other soul, which men call the*

animal soul! Had there been such a soul made, the Lord would have caused his servants to record it, for our instruction, along with the other acts of His creation.

Objection 13. According to your opinion, the seed of the woman, which was to bruise the serpent's head, and to which so many glorious promises were made, was nothing but a mere outward case or shell, to which the infinite spirit gave life and motion!

Answer. What is any seed of woman, whether it be the body of a peasant or of a king, but a mere outward case or shell, to which a spirit gives life and motion; and surely, you will not esteem it an objection against our Lord, that His spirit, instead of being weak and finite, as an ordinary personage, is the eternal God of heaven, who has all power and knowledge to accomplish His purpose, and to save, to the uttermost, those who come to Him!

Objection 14. But "Jesus increased in wisdom and stature, and in favor with God and man."* Who ever heard of an *increase of God?*

Answer. The Colossians did; for Paul writes to them,—"And not holding the head, from whom all the body, by joints and bands, having nourishment ministered, and knit together, *increaseth with the increase of God.*"†

The body influences the manifestations of the operations of the spirit. In a healthy body, they are more perfect; in a diseased body, they are less so. As the body grows up from infancy to age, it exhibits more of the operations of mind. Every plant that grows, and the smallest insect that creeps, are exhibitions of the power of Deity; who can vary and accomplish His actions, by such nice and uniformly increasing developements, in conformity to any law, that we are familiarly accustomed to call His will, *the laws of nature*, and to forget that all things live, and move, and have their being in Him.

The living fleshly body of Christ, as I have repeatedly said, is a type or visible representative of the souls of believers, who are united to God by a living faith, and who, therefore, form, what is called, the one spiritual body of Christ. The operations of the spirit of God, are more and more developed in Christian souls, in proportion to their healthiness and maturity in Christian knowledge and experience. We all begin as infants, but increase in spiritual wisdom and stature, and in favor with God and man, as nourishment

* Luke ii. 52. † Col. ii. 19

is ministered to us, by the increase of the revelation of God, through Jesus. Besides, a man is said to increase or grow large, when his body grows large. And as Christians are the spiritual body of Christ, who is God, therefore God increases, when Christians, who are His spiritual body, increase. And this increase can never end, until every rational soul shall have been united to Him by a living faith; for His body, must fill "all in all."* Or rather the increase of Christ, *never can*, by any possibility, under His gospel, have an end. For even when all souls *shall believe in Him*, they will proceed through eternity, in the acquirement continually of new knowledge of the infinite fulness of God, by the divine revelation.

Objection 15. Paul says that there *will* be an end; for he says "*then* cometh the end, when he shall have delivered up the kingdom to God, even the Father."† And in a few verses afterward he adds: "And when all things shall be *subdued* unto Him, then shall the Son also, *Himself*, be subject unto Him, that put all things under Him, that God may be all in all‡."

Answer. By intepreting the whole Scriptures, together, we shall find no difficulty on this point.

Isaiah says, "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the *increase* of His *government* and PEACE, there shall be *no end*, upon the throne of David, and upon His kingdom, to order it, and to establish it, with judgment and with justice, *from henceforth, even forever*."‖ Daniel says, (speaking of the *Son of Man*,) "His dominion is an *everlasting dominion, which shall not pass away*."§ Paul quoting from David, writes to the Hebrews, thus:—"But unto the Son he saith, thy throne, O God, is *forever and ever*."¶ It is useless to cite more passages of this kind; for they are abundant. Therefore we know that the kingdom of Christ, will actually never have an end.

But, in one sense, there will be an end; for there will be an end to sin, or spiritual death, and, when this consummation is accomplished, then comes an end to the *warfare of Christ*, with Satan, but not before; for He will never cease till He shall have subjected the *last enemy*. This He has proved, by the resurrection of His

* Eph. i. 23. † 1 Cor. xv. 24. ‡ Verse 28.
‖ Isai. ix. 6, 7. § Dan. vii. 14. ¶ Heb. i. 8.

dead body from the grave. Remember, that His *dead body* is a type of the *dead souls* of men; as His *living body* is a type of living, or *believing souls*. Now, if Christ be preached, that He raised up His *dead body*, how can any one doubt, that "*as in Adam all die, even so in Christ shall all be made alive?*" But every man in his own order. And the end, or completion, of the resurrection from the dead, or of Christ's dead body, will not have come, until Christ shall have brought all His adversaries to the knowledge and love of the Father, and so have reconciled all things *to Himself*. At that day, "*they shall teach no more*, every man his neighbour, and every man his brother, saying, know the Lord; *for they shall all know me*, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and remember their sins no more."* It is in harmony with this sentiment, that Christ says to His disciples, "At that day, ye shall ask *in my name*, and I say *not* unto you, that *I* will pray the Father for you: for the Father *himself* loveth you, because you have loved me, and have believed that I came out from God."† When all shall see Christ and God, *as one*, they then see God *face to face:* God is "*all in all*," and no intercessor is needed, when all are *one by love*. The warfare being then accomplished, and the fulness of the *one spiritual body* of the *risen Christ* being co-extensive with the *entire rational creation of God*, the Son will *thus be subject to the Father;* in other words, as Paul elsewhere says, "Yea, though we have known Christ *after the flesh*, yet now, henceforth, know we *Him* no more: therefore, if any man be in Christ, he is a *new creature: old things are passed away; behold, all things are become new.*"‡ And when all things are become new, not only with *some men*, but with *all men*, then Christ, our God, having ended His work, which He had made, will rest in an eternal Sabbath of PEACE.

But still, "of the INCREASE of His GOVERNMENT and PEACE there shall be NO END;" for perpetually, as the indwelling and quickening SPIRIT of His *Church*, *Body*, or *New Jerusalem*, (viz: the *souls that form His spiritual body*,) He will enlarge Himself more and more forever, by an increase of the revelation of His infinite fulness.

Objection 16. Christ is called the Head of the Church. If He is the head, or the chief part of the body, how can he also be the

* Jer. xxxi. 34. † John xvi. 26, 27. ‡ 2 Cor. v. 16, 17.

soul, or the quickening spirit? He says, the *Father* is *greater* than *I*. How can Christ be God, and yet inferior to God? He prayed to the Father. If Christ were God, why did He pray to Himself? Christ is said to be *sent* by God, and is called the *anointed* of God; as in the passages, "God *sent* His Son;" "God *anointed* Jesus." How inexplicable is this language; *God* sent *Himself*—*God* anointed *Himself!*

Answer. The relations which Christ sustains are twofold, and each one is perfect in itself, viz: a perfect *human* relation, and a perfect *divine* relation. *According to the flesh*, He is man, but, in *Spirit*, He is God. Yet, as the body, or flesh, modifies the outward exhibitions of the actions of the mind or spirit, so that the living action of a spirit and body, when existing in union, is a modified or relative life or action; therefore, also the exhibitions of the Godhead in the body of Christ, (*whether his* FIRST *earthly body, or our souls, which are his* SECOND, *or spiritual body,*) are not, and cannot be, equal to the unrevealed fulness of Jehovah. For every revelation must be conformed to the capacity of the creature to whom it is made, and no finite intellect or recipient can comprehend or receive infinity. In this sense, the Father is always greater than the Son. Since, in order to make *any* revelation whatever of Himself, the Father must *veil* His infinity, and limit or bound His appearance by a *finite* form; which, however, He may continually cause to increase, as a type, by the same laws which He has imposed upon every son of man.

The life of Christ, in His body, although entirely perfect, and wanting in nothing, *so far as it went*, did not exhibit the fulness of His Spirit. For He began as an infant, and unfolded Himself *gradually*, and, *even at His death*, the infinite fulness of His Spirit was still unrevealed and unrevealable, and all that He had then done, and was doing, bore not so much proportion to the infinity of His power, wisdom, and holiness, as the weakness of a new-born babe bears to the maturity of a full-grown man. This follows from what I have said. For the entireness of infinity never can be revealed to any finite being. Yet, notwithstanding all this, the example which Christ set, *in His body*, is entirely perfect in every particular, being altogether without spot, blemish, or imperfection of any kind, from His birth to His death, and is the Head of the Church; for no one can *equal* it, to say nothing about surpassing it.

Had it been possible for Christ to have exhibited His nature, and atoning love, in any other way than by His death on the cross; that is to say, had it been possible for Him, without dying, to overcome death; then, had He lived for many years afterward in His body of flesh, exhibiting His spiritual perfections, He, Himself, would have done greater works than those which He did. For His revelation does not decrease, but increases by time. And whenever we shall behold God, in His highest heaven, surrounded by His disimbodied and pure angels, that example of His, which will be only an increased growth of the principles begun by Him, in the flesh, will be the Head of the Church; although forever, it will and must be less than His fulness. It is, for this reason, that Christ says to his disciples, "He that believeth on me, the works that I do shall he do also, and GREATER works than these shall he do; because I go unto my Father."* Christ was to go away, and not remain with His brethren; for He was to be put to death, and to prepare a place for the faithful; therefore, His revelation of Himself, in His *spiritual body*, would exceed the revelation of Himself, in His *fleshly body*. But, always, *His own* example is the Head of the Church.

Christ, in His human relation, in the flesh, as the seed of Mary, and the representative of the whole race of Adam, whose body He carried, prayed to Himself, because He was subject to the law, and had to perform all righteousness as a Son to Himself: and how could He be our exemplar, and captain of salvation, without prayer and obedience? He prayed to Himself, because He could pray to none greater, and, for this reason, also, "*because He could swear by no greater, He sware by Himself.*"†

Both in the Old and the New Scriptures, the *presence* of God, in a *manifestation of Himself*, is called the *Angel*, or the Messenger of the presence of God. Read Gen. xxii. 1—18, and you will see there, that the presence of God himself, is called "the Angel of the Lord." In Exodus, when God speaks to Moses, he says, "I *send* an angel before thee," and, "mine *angel* shall go before thee."‡ But it was God *himself*, who went with Israel in the pillar of fire and of cloud. For when the promise is repeated, the Lord says, "MY PRESENCE shall go with thee."‖ Isaiah, referring to this,

* John xiv. 12. † Heb. vi. 13. ‡ Exodus xxiii. 20-23.
‖ Exodus xxxiii. 13.

calls the Lord, in this manifestation of Himself, "*the angel of His presence.*"* Paul also speaks of this, and identifies that angel as Christ: his language is, "For they drank of that spiritual Rock which followed them, and that Rock was Christ."† This accords with what Malachi says, "Behold, I will send my messenger," (*alluding to John the Baptist,*) "and he shall prepare the way before ME," (*meaning God, viz: Christ,*) "and the Lord, whom ye seek, shall suddenly come to *His temple,* even the *Messenger of the Covenant,* whom ye delight in,"‡ meaning the angel of the pillar of fire and of cloud. So that, by pursuing the good rule of interpreting the whole context together, we need not stumble at the meaning or right application of words. I might cite numerous instances of this form of speech, but it is unnecessary. The Scriptures are filled with such expressions. And very properly: because any outward form or manifestation of the presence of Deity, which we behold, although it inwardly, in spirit, contains the fulness of God, is only a finite representation, suited to our capacities. The word, "anointed," is applied to such an angel of the divine Presence, as the anointing oil is typical of royal power and priestly sanctity. The *body* of Christ was the *temple* of God, viz: of Christ, and was anointed with the oil of holiness.

Objection 17. But Christ is said to be at the right hand of God.

Answer. Ecclesiastes says, "a wise man's heart, *is at his right hand;* but a fool's heart is at his left":‖ spoken figuratively, to denote that what a wise man concludes to do, he does it with diligence; and also to signify honor and advancement. For Christ, in His *human relation,* having fulfiled all holiness, is seated at the right hand of the divine power and glory.

Objection 18. Christ shed His blood, and shed tears: He hungered, slept, and died. God has no blood nor tears, and cannot hunger, sleep, nor die.

Answer. My spirit has no blood, nor tears: but the body in which my spirit dwells, *has;* and the blood and tears of my body, are my blood and tears. When a spirit and body are united according to certain laws, the spirit is conscious of feelings arising from the fact, that the body needs nourishment to supply its

* Isaiah lxiii. 9. † 1 Cor. x. 4. ‡ Malachi iii. 1.
‖ Eccl. x. 2.

waste. God chose to unite Himself with a body subject to those laws. But even in the Old Scriptures, God is represented as eating with Abram in Mamre, as before cited, when I was speaking on that subject.* The sleep of the body is a rest or repose, intended to restore its power, by what are called natural laws. The mind may, or may not be unconscious during sleep. The mind of God needed no repose: nor, from its infinity, could it cease to retain all power: and as this is a known and revealed attribute of the Lord, therefore, in this respect, we must interpret Scripture in conformity with the known power of God. When Jesus slept, it is not meant that the spirit of Christ, or the indwelling fulness of God slept; but that the body was in repose by sleep. For when the disciples of Christ waked Him during the storm and said, "Master carest thou not that we perish," He "rebuked the wind and said unto the sea, peace, be still; and the wind ceased, and there was a great calm;" but he also said to *them*, "why are ye so fearful; how is it ye have no faith"?† Had the infinite spirit slept, they would have had cause to fear: *but that was impossible;* for as I admit, under the 3d objection, we must, in interpreting the Scriptures, always adopt that construction which accords with the known attributes of Jehovah, the general strain of Scripture, and the manifest object of the revelation.

Concerning the other part of the objection, *that Christ died*, I call attention to what I before stated on this subject. *My spirit* does not die, at death, but only *the body;* or rather a separation takes place between soul and body: and therefore God or Christ died, when the union of soul and body was dissolved on the cross.

Objection 19. But if Christ were God, where was all the residue of God, during the incarnation? where was the divine fulness and omnipresence? Was all the rest of the universe left without a God?

Answer. You might make such an objection against any revelation whatever of God. For as God is infinite, and infinity can never display the fulness of itself to any creature, therefore, whenever God appears to a creature, under any revelation, the creature might say, "I do not believe that you are God; for if you *are* God, where is the rest of your infinite fulness: have you left the rest of the universe, without your upholding power and governing care; if this that you have shown me of yourself, is *all*

* Gen. xviii. 8. † Mark iv. 38-40.

of you, then you are not God, for God is infinite, and if *this* be *not* all of *you*, then you are acting *deceitfully to me*, by representing yourself to me as God, when I am well sure that God must *know*, *feel*, and *do* an infinite number of things, beside those which you manifest, and must be every where else, as well as here: therefore as you cannot at once exhibit to me the entireness of Jehovah, I will not hear you." The manifestation of the presence of God, might, indeed, answer to such objections; "no revelation can be made to *you*, except under laws which are conformed to your own mind and powers of perception; therefore this manifestation or body, is born by the *power of the highest*, and *for that reason*, is called the *Son of God:* but it does not, and cannot exhibit *to you* the infinity of Jehovah; and therefore it is, that I say, the Father or the power of the Highest, is greater than this manifestation; but yet *it is the Father* who dwells in this manifestation, or in this angel of His own divine Presence which is sent by Him, for communicating a true and increasing knowledge of Himself; and hence, it is that I say, *I and the Father are one*, and *he who sees me, sees the Father.*" As no form of words can check the obduracy of a cavilling and deceitful heart of enmity, such a manifestation of the divine Presence, might only increase the evasions of a sinful and unbelieving creature, by any explanation of the divine message. For any declaration of the Lord, may be tortured into self-contradictions and absurdities.

God dwelt in the pillar of fire and of cloud; God dwelt in the tabernacle: He dwelt in the temple, which Solomon built; He dwelt also in the pillar of flesh and of blood, called the body of Christ, or, His "*temple*"* and "*altar*":† but although the fulness of the Godhead, dwelt in *each*, yet the fulness of the Godhead was also, and *at the same time*, full and perfect every where else: for when He was manifest, as in bodily presence, in the pillar of fire and of cloud, in the desert, He was also in full bodily presence, government, and holiness, in Canaan, in Egypt, and in the highest heaven, and in the lowest hell.

If I should say to you, that yonder modest violet, which blooms in humble retirement, by the shaded bank of the brook, is the workmanship of the infinite power of God, you might, *on the principle of the objection last mentioned*, answer, "that cannot be so;

* John ii. 21. † Heb. xiii. 10.

for if infinite power made *that* plant, where is the *rest* of infinity; the plant does not manifest it!" So the manifestation of the bodily presence of God, of *His actual* SELF grows up before us, in the person of the child Jesus, "as a tender PLANT, and as a root out of a dry ground;"* and the infidel believes not the report, but contemptuously asks, "where is the rest of the Godhead!"

Objection 19. Christ says, "not my will, but thine, be done;"† He says, moreover, "to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father;‡ speaking of the Son of Man coming in clouds, with power and glory, He says, "but of that day and hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father;§ and on the Cross; He exclaims, "my God, my God, why hast thou forsaken me."‖

Answer. Bear in mind, that Christ came, NOT to do any act as proceeding from Himself, by a new or *recent* purpose or counsel, in His *human relation*, distinct, dissevered, or disparted from that *pre-ordained* way, which He Himself, in His *relation as the Father*, had in the Scriptures prepared and foretold concerning Himself, but only to carry out and fulfil or execute all righteousness, as it had been written. He could, in consistency with His own word or promise, and moral perfections, do *nothing* in that *human relation*, as the son of Mary, and a type of every child of Adam, but in the way *prepared beforehand*. As *all Israel* heard the law, so *Christ* heard it, and by that *same law* He judged all things, and acted out His mission. *He did, and He said nothing else, but what Moses and all the prophets had declared should come to pass.* Therefore it was, because his law and life were *declared and published*, and because He did nothing, as by a *recent* or *disjointed* scheme or counsel, that in His *human relation*, He could *not bear witness of Himself: but the works that He did, bore witness of Him:* inasmuch as *they were the very works*, which, as had been foretold long before, He was, *in His relation as man*, to accomplish. Had He not been thus true to His own fore-ordained and *foretold* determination, His judgment would not have been just, and the Jews would have had an excuse or justification for their want of belief. But as Christ was only a fulfilment of Moses and the prophets, the Jews

* Isaiah liii. 2. † Luke xxii. 42. ‡ Matthew xx. 23.
§ Mark xiii. 32. ‖ Matthew xxvii. 46.

hated and rejected Him without a cause, and the very prophecies and laws, in which they sought their *defence*, were their *condemnation.*

If you keep these two distinct relations constantly in view, *the divine relation* as the Father, and the *human relation* as the Son, you will have no difficulty in understanding any of these passages in Scripture. For God is the animating or quickening Spirit of the whole universe, and all we are his body: "*for in Him we live and move, and have our being.*" He imposes no law of holiness upon us, but that to which He Himself, from the moral perfection of His essence, is subject, and neither can He, in His human relation, nor can any child of Adam, ascend to His kingdom, nor sit on His right hand, nor on His left, in that kingdom, but in the identical way prepared, according to the prophecies which went before, concerning Him, viz: by drinking from the cup, and being baptised with the baptism of Christ. If you read candidly the whole context of the passage, (Matthew xx. 20-28,) where this subject is mentioned, you will see clearly, that this is the meaning of our Saviour. Even the Son of Man, viz: God in the flesh, is subject to the same law, with His humblest follower, and we must not expect to enter His kingdom, except in the appointed way.

The justness of these remarks, appears even under the present translation of the passage which you have quoted from Matthew; but if you turn to the original Greek, you will see that the true version is this: "*to sit on my right, and on my left, is not mine to give, but to whom, it is prepared by my Father.*" You have only to turn to the original, to be convinced that I am right; for it is a very plain text. In this sense, it coincides, also, with what our Saviour says, in Matthew xi. 27-30, "all things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Besides, every one who has read the Scriptures, knows that Christ *did* and *does* appoint every man to the place which each one *held* or *holds* in the church. For He called to Him *whom he would*, and

He ordained them, and sent them forth, as He pleased, and this was putting them *at His right hand in His kingdom.** "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."† Those whom He advances, are not placed at His *left* hand, but at His *right* hand, and "the mother of Zebedee's children, with her sons," knew not what they asked; as Christ Himself says to them.

Some persons, possibly, may imagine from what our Saviour said, in His agony, in the garden, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done,"‡ that our Lord was, in His heart, unwilling to die for man. But if we judge of the meaning of this passage by all the context, and by comparison with all the other portions of Scripture bearing on this point, we can hold no such belief. For He knew what was to happen, and had no intent to avoid the death, which He came on purpose to suffer, "that through death, He might destroy him that had the power of death, that is the devil."§ Had He not been willing to die, He could instantly, by the word of His power, have smitten His enemies to nothing, or have ascended from them: *but*, (as he says to his disciples,) how then shall the Scriptures be fulfiled, that thus it must be."‖ In His human relation, clothed with our body, viz: with the "*first* Adam," (and all the race of man in the loins of Adam,) as our representative, He makes the prayer in the garden for our edification, in order firmly to impress upon us, the conviction that it was not POSSIBLE for man to be saved in any other mode than by the CROSS. For had it been *possible* for the Father, or the power of the highest, to have permitted that cup to *pass*, and yet to save mankind, *the cup would have passed.* This we cannot doubt. Therefore it was Christ's will, or, in other words, it was God's will, that the cup should not pass from Him. From the union of the infinite Spirit with the body of flesh of Christ, under those mysterious laws, which, however incomprehensible to us, we know, from our own consciousness, enable matter to communicate pain to the Spirit, we may conceive that the death of God on the Cross, would be attended with agony immensely beyond any thing which a mere finite Spirit could endure. Beside, the agony of Christ in the garden, was accompa-

* Mark iii. 13, 14. † Eph. iv. 11-12. ‡ Luke xxii. 42.
§ Hebrews ii. 14. ‖ Matthew xxvi. 54.

nied, also, with the strong sympathy, which, in His infinite love and holy pity, He felt for all the family of man, whom He bore in His body, under the type of His flesh, which was, as already said, an emblem of the "*first Adam*:" for this typical character of the fleshly or terrestrial body of Christ, is so clearly and expressly set forth, in so many and such unequivocal texts of Scripture, that I see not how any candid and attentive reader can doubt it. And if His body were a type of man, do you not perceive how strong the sympathy was in the heart of God, filled with infinite love, for the lost race whom He came to save from the power of evil; a sympathy so unutterable, that it could only, even in part, be expressed by His clothing Himself with us, as our own spirits are invested with our own bodies, making, as it were, a unity by coalescence! Man may talk of love and of sympathy, but what are they in his breast, compared with the love and compassion of Him, whose nature is without limit? The bosoms of all the mothers, that have ever existed, if their affections were combined in one, would experience but a slight impulse, in comparison with the tender mercy and sympathizing benevolence of the Deity! For His own sake, as well as for the sake of His brethren, with whose flesh He was invested, He did not desire to endure the agony of the Cross; but would have preferred, had it been possible, that all sin and suffering should have been put away at once, and forever, without pain. But, though all things are possible with God, nothing is possible with Him, which involves a self-contradiction. A creature, having a beginning in time, cannot be an uncreated eternal being, self-existent from eternity, and having life in himself, and the only way for him to live in harmony with holiness, without which, neither God nor man can be happy, is to be engrafted on God, by a living faith, as the body makes one with the Spirit. If the Deity should permit man to live in sin, the constant contemplation of that sin, would be a perpetual cross to God. Yet can man, as a free agent, be saved only by the Lord's making an exhibition of good and evil, and submitting them to our free choice. God, therefore, in order that sin might appear altogether sinful, and that His own nature and character might appear altogether lovely, came into the world "not to be ministered unto, but to minister and to give His life a ransom for many."* The cup of suffering, which was held forth

* Matt. xx. 28.

to Him, and to the whole race of man, was not preferred or chosen for itself, but for its effects; for no affliction is, in itself, joyous, but grievous, although it yields happy fruits afterwards. And Christ, who did no sin, neither was guile found in his mouth, "suffered for us, leaving us an example, that ye should follow His steps."* For as He, in His relation as the Son of Man, yielded obedience to the divine law, so must we, by faith in the Lord, take up our Cross and follow Him. We must not permit that will, which the flesh has a tendency to excite in us, to militate against that perfect will or law of love, or of the higher faculties of the mind, which is acceptable to God.

For our sakes, therefore, was that prayer made in the garden, as a means of impressing divine truth upon us, and not for the sake of Jesus, who had all power in Himself, and knew all things. For this reason, also, He prayed at the grave of Larazus, as He Himself says, viz: "because of the people which stand by, I said it, that they might believe that thou hast sent me."† Again, in another place, He says, "now is my soul troubled, and what shall I say? Father save me from this hour: but *for this cause* came I to this hour." And when the voice from heaven was, on this occasion, heard, Jesus said, "this voice came not because of me, but for your sakes."‡ It is impossible, therefore, to form the slightest opinion that Christ, at any time, had a desire, (*all things considered*,) to avoid the death which He came on purpose to suffer.

The text extracted from Mark xiii. 32, that no man, nor the angels, nor the Son, but the Father, knows the day and hour of the coming of the Son of Man, I am convinced, is very greatly misunderstood. Christ *did* know it; for He knew all things, and needed not that any should testify of man.§ But what may appear surprising to persons who have taken a hasty notion of the "*second coming*," I allege that all Christians, who are in the faithful observance of watching and prayer, may know the time. For what is this "*second coming*," but a COMING typified by the Levitical high priest, *coming* from the *second veil*, out of the Holy of Holies, *after he had entered therein by blood?* Thus Christ, being our high priest, having entered by His own blood into the holy place, *comes again* from the *second veil*, without sin, unto salvation, as the Comforter, or Spirit of Truth, declaring the judgment of God

* 1 Peter ii. 21. † John xi. 42. ‡ John xii. 27-30. § John ii. 25.

to the people. This is the demonstrable meaning of the phrase, *the second coming or advent of Christ.* And it is, and must be, an inward spiritual coming to the heart and to the conscience. But yet, all inward or mental conditions of the world have, also, their outward corresponding corporeal or bodily conditions; for the body acts upon the mind, and the mind upon the body, and if you will look through history, you will discover that the *outward* condition of a nation, of an age, or of the world, is always in comformity with, or under modification by the *inward* condition, or the state of mental, and moral, or spiritual knowledge and practice.* Hence you will see the signs of the times *within* and *without;* for every inward revolution is accompanied with its outward revolution. At the approach of a captivity, the Sun of righteousness becomes darkened, and the moon, or the church, deriving her light from the Sun, is turned into blood; she reflects death and not life. This is a fearful inward sign, and must soon be followed or accompanied with its appropriate outward condition in political, social, and domestic life. On the contrary, as the time of deliverance draws near, the Sun of righteousness resumes His proper light, and the church emits a true and saving influence upon the earth. Then comes a happy revolution. For now Israel is delivered, but Egypt or tyranny and evil are destroyed, and the effects, you will perceive, also, in the outward condition of the world; for the old and corrupt spiritual or idolatrous dynasties will pass away, together with the oppressive abuses in national, social, and family government, and love will be introduced in the place of hate. The "*second coming*" of Christ, may, therefore, be applied to *each man singly,* in regard to his own individual experience; or to *a city or nation,* in regard to the providences of the Lord, by reason of its conduct; or to an age of the world, as denoting an immense and entire revolution or new era in the churches, (viz: the heavens,) and nations, (viz: the earth.) But in each case, to judge aright, we must not begin by looking *without* and saying "*lo here*" and "*lo there,*" but by searching *within;* for the root of the change is seated in the heart, or the mind of the world; neither can any person

* Gibbon's excellent History of the Decline and Fall of the Roman Empire, very ably and candidly illustrates this great truth. How exceedingly well did the inward condition of base Rome, correspond with her outward condition, when Alaric marched to Rome, A. D. 408. Her outward slavery was a necessary consequence of her inward slavery.

know the day nor the hour, except by inward watching and prayer. And then in an apostate age of church and state, when some certain men, with the eye of *renewed* faith and knowledge, shall see that the man of sin, or the abomination of desolation, viz: Anti-Christ, and not Christ, is the spirit of the existing churches, the wise will flee from that false faith, and take refuge in Christ; and this is a *second coming* of Christ, with deliverance and salvation to His elect, but destruction to the unbelieving. Emphatically it is styled a "*second coming*;" not because in its nature, it, at all, differs from the "*second coming*" of the Spirit of Christ, from the Holy of Holies, *to each believer*, making clean and renewing his heart; but from its introducing *a new era in the entire world.*

Christ warns His disciples, that they should watch and pray, and take heed to themselves, with the very intent that *that* day might NOT come upon them UNAWARES.* For as a *snare*, it comes to the *sleeping* and the *unfaithful*, BUT NOT TO THE FAITHFUL. So the deluge did *not* take NOAH UNAWARES, but it DID take and destroy, unawares, the WICKED MOCKERS who despised God, and regarded only their vain business, their empty pleasures, and their false hopes.†

Christ knew the day: all Christ's real and faithful disciples, if such were living, might also know the actual spiritual condition of the churches and nations, and although they might not know the particular period of outward occurrences, they would discern the inward spring from which they arise: but Christ knew, that when He should come again to judge the nations, He would not "*find faith on the earth*,"‡ for He foresaw that the earth would be in a state of "*death* and *hell*."

See what Christ says to the church of Sardis. "Remember, therefore, how thou hast received and heard, *and hold fast and repent.* If, therefore, thou shalt NOT WATCH, I will come on thee *as a thief*, and thou shalt NOT KNOW what *hour* I will come on thee."§ Christ knows His own hour; all true Christians may know it, and it is only to those who sleep in sin, and worldly pleasures, and cares, that the coming of the Son of Man, is as a thief in the night.

When, therefore, Mark says, that not the Son, but the Father, knows the day and hour of the coming of the Son of Man, he must mean, *judging of his sense by the whole context, and all other*

* Luke xxi. 34. † Matt. xxiv. 37-39. ‡ Luke xviii. 8. § Rev. iii. 3.

parts of Scripture, that our Lord, in His appointed *human relation*, was not ordained to declare that day and hour, except in the spiritual manner predestinated by the Father, viz: by inward watching and faithfulness.

By the *angels*, in the text quoted, I do not understand the disembodied angels or spirits in God's spiritual heavens; but the Jewish nation, who were set apart or appointed, as angels or messengers, to bring in Christ. Neither could the Jews, under the dispensation of the temple; nor can Jews or Gentiles, under the dispensation of the Son of Man, know the day or hour of the divine visitation, except by inward watchfulness, and prayerful diligence, in all the appointed ways of the Lord; in other words, to sit on the right hand, and to know the counsels of God, is not His to give, except to those to whom it is prepared by the Father.

This application of the word "angels," to the Jews, is not material to the answer of the objection which I am considering; but I mention it, for the consideration of my readers.

I come, now, to the remaining clause in this objection; namely, the exclamation of Christ upon the cross, "*My God, my God, why hast thou forsaken me?*"

Solomon built a temple, or house of habitation, for the Lord, and the Spirit of God dwelt therein. The Lord said to Solomon, "I have hallowed this house, which thou hast built, to put my name there forever, and mine eyes and my heart shall be there perpetually." But the Lord also said, that if the people should turn from following Him, and should go and serve other gods, to worship them, "then will I cut off Israel out of the land which I have given them, and THIS HOUSE, which I have hallowed for my name, will I cast out of my sight, and Israel shall be a proverb and a bye-word among the people, and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss, and they shall say, *Why hath the Lord done this unto this land, and to this house?* And they shall answer, because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore, hath the Lord brought upon them all this evil."*

The body of Christ was the temple of God. The eternal Spirit dwelt therein bodily. Christ says, "*Destroy this temple, and in*

* 1 Kings ix. 1-9.

*three days I will raise it up." But He spake of the temple of His body."** This figure, or type, is preserved in the Evangelists and Epistles. Paul mentions it in his Epistle to the Corinthians;† he refers to it in his Letter to the Hebrews, where he speaks of the *altar*, which was a sacred part in the temple;‡ it is stated, also, in several other passages, and in Revelation, it is still continued.§ Besides, it is manifest in all the scenes of the crucifixion. For at the crucifixion of Christ, the veil of the temple, emblematic of His body, "*was rent in the midst.*"‖ "And they that passed by railed on Him, wagging their heads, and saying, Ah, thou that destroyest the *temple*, and buildest it in three days, save thyself, and come down from the cross."¶

But what does Christ Himself say of His crucifixion, viz: of His Spirit quitting or forsaking the temple of His body, which He had hallowed for His habitation? He says, "No man taketh it from me, but I lay it down *of myself*. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father."** For although wicked men did crucify Him, yet it was by the Lord's free submission to their weakness; for had He chosen, He could have crushed at once all their power. Therefore, He says, "I lay down my life of myself: no man taketh it from me." His Spirit was not deserted by the Lord, for His Spirit was the eternal Father. But He was the son of David, or of Mary, "according to the flesh," at the same time that He was, "*in Spirit*," the Lord or God of David and of Mary. Therefore, when, in His relation of Son, "according to the flesh," He is about to lay down His body, or to forsake His temple, He utters that warning voice, for the instruction and remembrance of all people, "Why hath the Lord done thus unto this land, and to THIS HOUSE?" that is to say, Why does the Lord forsake the temple of His body, and give up His people to Barabbas? or, "My God, my God, why hast thou forsaken me." The answer, if given, would have been, "Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them." And, that this is the meaning of the passage, is further apparent from what our Lord says to His disciples, "And when He," (the Comforter,) "is come, He will reprove the world of sin, of righteousness, and of

* John ii. 19-21. † 1 Cor. iii. 16. ‡ Heb. xiii. 10. § Rev. xi. 19.
‖ Luke xxiii. 45; Heb. x. 20. ¶ Mark xv. 29, 30. ** John x. 18.

judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the Prince of this world is judged."* The Jews forsook God, and took hold of, and worshipped, BARABBAS, a murderer, in His place. Therefore, the holy Spirit forsook the temple, or the body of Christ.

Objection 20. In order to support your doctrine, that Christ is God, and that God has emotions and sensibilities like a holy man, you resort to a highly figurative interpretation of many passages in the Bible. To me such a mode of interpretation is very suspicious. For we cannot doubt that the Deity is acquainted with the signification of terms, and the power of language; and had He desired to teach the doctrines, which you have mentioned, He would have said so, in express words. Nothing is more abhorrent to me, than the use of a *figure*, to uphold a strained or equivocal interpretation of the divine word; for if men once accustom themselves to adopt metaphors as channels of instruction, they will soon take the liberty of contradicting the most plain and literal declarations in the revelation of Jehovah; and will make the Bible read just as their own unbelieving hearts may dictate. Nor am I fond of metaphysical discussions in Theology. I have no idea that God has laid "*soul-traps*" for His children, that He may have the pleasure of catching and destroying them, upon some unmeaning and cunning question in metaphysical science.

Answer. I will appeal to *your own candor*, whether this objection is justly applied!

Is it *I* who resort to figures or metaphors, in order to prove that we are made in the *image* and *likeness* of God; and that all through the divine revelation *without the exception of one solitary book*, from the beginning of Genesis, to the end of Revelation, God is represented literally and actually, as experiencing the *emotions, affections, feelings, and sensibilities of a holy man*, renewed in the image of God? Is it *I* who resort to figures and types, to prove that Christ is actually and literally *called God*, the *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* That repeatedly He is expressly and distinctly called *our Lord and the same angel of the presence of God*, who led out Israel from Egypt? That God is *one Lord*, and *only one;*

* John xvi. 8-11.

that He is our *only Saviour*, and that *beside* Him there is *no Saviour?* That "*of the people*," viz: of all *created souls, there was none with Him?* That all *the incommunicable attributes, and the government of Jehovah*, are ascribed to Christ? *That all things were made by Him, whether in heaven or in earth;* and that He is the everlasting I AM? That God dwelt *bodily* in the flesh or body of Jesus, as in His temple, and that *by His own blood*, He has redeemed and reconciled us to *Himself.* That He is the only potentate, and King of kings, and Lord of lords; who alone hath immortality, dwelling in the light, which no man can approach; and that to Him only, belong power, and dominion, and glory, and honor forever. That no created being has, or can have life in himself, and that in no other manner, than by being engrafted on God, by a living faith, or as a branch is engrafted on a root, can we have life. That in order that we may have life, God took our body upon Him, and was born miraculously of a virgin; and in this relation of subjection and obedience to the laws enjoined upon His brethren, He is called the Son of Man; but is also called the Son of God, BECAUSE His mother who knew no man, conceived Him by the power of the highest? That being perfect God and perfect man, He occupies two distinct and perfect relations, the human, and the divine; and thus perpetually lifts man up to the Godhead, through His body, by continually manifesting in it unceasing revelations of the Deity, whose infinite fulness must ever remain greater than any exhibition which the capacity of a creature can either receive or comprehend!

All these truths are clearly stated, so that he who runs may read; and not even the fool need err therein. And yet not *I*, but *you* reject all this blaze of light, and enclose yourself with darkness, hugging your metaphysics, and your Barabbasses, your Pythagorases, your Aristotles, and your Platos to your heart, saying to yourself, that the whole Bible is only a figure, called Anthropopathy, and that God does not mean what He says, and that He is only cheating us by false words, as children are tricked by nursery tales! So far from the use of figure being abhorrent to you, as you imagine, you contradict the most direct revelations of God, by an unfounded assumption of figure, and you resolve all ideas of the Godhead, into the numbers of Pythagoras, the emanations of Plato, the abstractions of Aristotle, the morals of Barabbas, and the absurdities of

modern school divinity. Yet you charge upon me, that I use figures, because in conjunction with, and in confirmation of the manifold and uncontradicted, plain declarations of our Lord, on the subjects which I have mentioned, I apply, also, the types and parables of Christ, as Christ Himself, in His holy writings, has taught us to do! For beyond doubt, our Lord conveyed His truths, not only by plain, direct, and express words, but likewise by manifold types, figures, and parables, and has presented even a more abundant, varied, and inexhaustible food to our minds than to our bodies, "that the man of God may be perfect, thoroughly furnished unto all good works," and that a rich and unfailing supply of instruction may be furnished to our souls, through every faculty, organ, and feeling which the God of nature has bestowed upon us. Hereby, also, His holy word is perpetuated to the latest generations of the human family; is preserved from the decay of perishing languages; is kept from the corruptions which would otherwise have resulted from metaphysical terms and abstract argument; is made suitable to all nations, climates, manners of life, conditions of society, and ages of present and future intellect; and is fitted to be translated into all tongues and dialects, without the hazard of sectarian falsification. As the spirit is of more worth than the body, so our heavenly Father has made all His physical creation subservient to the growth, the improvement, and the glory of His spiritual creation, in knowledge and sanctification. And yet you complain, that we expound undoubted types or figures in a typical sense, viz: according to the spirit, and not the letter; notwithstanding our Lord Himself informs you, that "it is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak to you, they are spirit, and they are life":* and Paul says, "the letter killeth, but the Spirit giveth life."†

Not only have I abstained from explaining away, under the pretext of figures, the positive and express declarations of Jehovah, concerning Himself, but I have also refrained from adopting or insisting on any system of metaphysics, as the groundwork of religious belief. I confess my own nature to be a mystery to me; and much more, therefore, the nature of the Deity; but notwithstanding I cannot know all things, there are some things which I profess to know, both from consciousness and revelation. The true

* John vi. 63. † 2 Cor. iii. 6.

Baconian mode of inquiry, I hold to be the avenue to metaphysical, as well as to natural science; and if you are disposed to draw a different opinion of me, from any thing which I have stated, you have greatly erred. For is it not a principle, all through my work, that man can *create* no knowledge, and that all we can do, is to observe, to think, to experiment, to collect, to digest, and to receive, and believe what the God of nature teaches in His laws? This principle, applied now to religion, as long since it was to physics, will shake the footholds of spiritual philosophy, with no less violence than heretofore it did, the dogmas of natural philosophers, and will bring down the present creeds of pulpits and theological seminaries to the dust. Not only do I hold this doctrine of *experimental* spiritual philosophy, but I leave it to *you* to say, whether *you*, or any of your writers, to your knowledge, have thus applied the test of actual experience and observation, to the phenomena of the spiritual universe, existing in the Scriptures of truth! In doing this, I have followed the authority or example of no modern whatever; but in opposition to their united influence, whether atheists, infidels, or professed Christians, I have gone back to the Bible itself, and to the writers and teachers in the Bible.

What mystery of metaphysics is it, to tell you that we are made in the image and likeness of Jehovah; and that, although, we are a mystery to ourselves, yet if man be like God, God is like man? That our heavenly Father, when He commands us to have affections and sentiments like *His*, does not deceive us, when He informs us that *He* has affections and sentiments like holy men? That spirits may differ in powers of feeling, and of will, and reason, but that infinity of life and perfection does not exclude either of these attributes, although it unites them all in harmony and benevolence? That some spirits exhibit the sense of feeling with slight powers, if any, of will, and none of reason, while others exhibit feeling and will, with instincts, but no powers, or if any, very slight powers of reason: and that, of all the creatures known to us, on earth, only man is made in the image of God? That our heavenly Father, in creating and sending any finite exhibition of Himself, or angel of His own presence, in conformity to the laws which govern our nature, must still, every where, and at all times, retain and exercise His inscrutable and unapproachable divine infinity, although unseen by us, in like manner as the spirit of the one supreme Governor, is,

even now, every where present, and full, and perfect, although invisible to your eye? That salvation consists in knowing, loving, and obeying God, our Father, with the whole heart, soul, mind, and strength, and our brethren as ourselves; and that, in order to write this salvation upon our hearts, the Lord Himself took our form upon Him, living as a brother among us, and personating a son to Himself? In all this, there is no more *metaphysics* than that which a child may know and believe, who feels and acknowledges his kindred, duty, and affection to an earthly parent.

Let it not be thought, that I have displayed too much warmth in my answer to this objection. For in fact, this objection is frequently made to me; and that by persons, who ought to know that, by urging it, they place me in a false position, directly the reverse of the one in which I really stand, and that they themselves are the men who occupy the ground, which they wish to impute to me.

Objection 21. At least, you must admit, that there are many things obscure in the revelation of the Son of God; and as God has given us moral commands which are *plain enough*, why not be content to perform *them*, without seeking to know what God has purposely involved in mystery. Whether Christ was God or man; or whether He had *one* soul, or *two* souls, does not interfere with the moral duties enjoined by Him. For my part, it appears to me, that the doctrine of the *two souls* of Christ, presents the easiest outlet to the obscurities in the Bible, on the subject of the divinity of Christ. For He is called God; and yet there are some things which He said and did, which, in my opinion, contradict the idea of His being God; for instance, (*in addition to all that has been enumerated,*) His *disclaiming* that He is God, as I think He does in Matt. xix. 16, 17, where one calls him Good,—"And He said unto *him*, why callest thou *me* good? there is none good but *one, that is God:* but if thou wilt enter into life, *keep the commandments.*" This meets my opinion fully; *if thou wilt enter into life, keep the commandments*:" there is no ambiguity in *them.* By believing Christ to have two souls, I avoid all difficulty; for what He unequivocally says of Himself as God, I refer to His divine Spirit; and all the rest that I cannot understand, I refer to His created soul. And if I err in this speculative point, it makes no difference, for my *practical* duty is plain enough, viz: to *keep the commandments.*

Answer. Do you not know, that men take as different views of the moral commandments of God, as they do of the other parts of His revelation? You will hear men, on their *death beds* say—I have done harm to no man; *I am blameless;* whose hearts, if searched by the spirit of the commandment of God, would be found to contain every filthy and criminal abomination. Who *does*, in any degree whatever, keep the commandments of God, but he, who, as a child of God, is justified and cleansed by faith in the blood of God. And even then, what obedience, in a finite spirit, can come up to the absolute perfection of the divine law?

I do not deny that great is the mystery of Godliness, and that every increasing revelation of Jehovah, must exhibit an outer limit, beyond our instant comprehension, or state of knowledge, around which a cloud must hover: a cloud, however, continually repelled farther, and more far off, as our inward light increases. To every created soul, the pavilion of the infinite Jehovah, in His fulness, is darkness. But, still, we must be careful, that the light that *is within us*, be not darkness; for then how shall we ever make any advance? We must begin as infants, with a right knowledge of the *Infant God;* and this God will grow and increase in our hearts; and as a stone, "*cut out of the mountain without hands,*" will fill the earth; but "*if thou lift up thy tool upon it, thou hast polluted it.*"*

In my apprehension, there is no more mystery in the revelation of God, concerning His incarnation, and the two relations which He fulfils, as God and man, than there is in the other parts of the revelation and commandments of God. The *facts*, I can understand. So I can understand the facts of the creation and government of God; although the manner of those facts, or all the qualities of them, are beyond my comprehension. Do you not yourself perceive, if you reject Christ as God, on the supposition that the Deity is an abstraction, and that we are not made in His image and likeness, you preclude yourself from ever knowing or loving your heavenly Father? Your doctrine of the created soul of Christ, in conjunction with the Godhead, is nothing but a vast reservoir of unbelief and self-delusion; for all your abstractions of the Deity, you erroneously call ideas of God, or theology; but the whole real nature of God, which is the model and exemplar of our nature, you blindly call the created soul, and thus, you take up

* Exod. xx. 25.

stones to stone God, or Christ, because that He, being a man, makes Himself God: or, (the converse,) being God, makes Himself a man. The Jews, when they led away our Saviour to crucify Him, compelled Simon, of Cyrene,* to bear His cross; so you crucify our Lord; and in leading Him forth to Golgotha, you put the cross upon "a man of Cyrene,"—some "created" soul.

You speak of there being a mystery in the doctrine of the *one spirit of Christ;* but how much greater mystery is there in the doctrine of *two spirits*, the infinite eternal Godhead, and a finite created soul, mystically united in one! Can you explain all the absurdities of that hypothesis? What became of the created soul, after death? Is it still mystically united with God, and omnipresent?

Paul informs us there is one body and one spirit;† but you allege, that there is one body, and two spirits. All created souls, who are united to God, by a living faith, are one body in Christ; and the spirit that worketh all in all, in this new man, is God; but you allege that there is a created soul in heaven, and the very highest in heaven, which is not a co-member of the body of Christ, but an animating, quickening, saving, propitiating, and sanctifying spirit with God; and that this created soul, is entitled to the chief glory, from having redeemed us to God, and reconciled us to Himself through death.

Christ says, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."‡ This was the same Jesus, who endured the agony of the cross, who is clothed in a vesture dipped in blood, and whose name is called the *Word of God;* who is *King of kings, and Lord of lords;*§ and who is every where present, in power, in spirit, and salvation. Yet you believe this Saviour to be a created soul! The mystery of that doctrine of yours, infinitely transcends all the mysteries, which you have imagined, of the true doctrine of the cross of God, which is taught in the Bible.

The text which you mention in your last objection, as presenting a difficulty, upon the supposition of its disclaiming the divinity of our Saviour, presents no such difficulty whatever. Christ says in another passage,—"Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like. He

* Matt. xxvii. 32. † Eph. iv. 4. ‡ Rev. i. 18. § Rev. xix. 13-16.

is like a man, which built a house, and digged deep, and laid the foundation on a rock."* So also in the first chapter of Isaiah, the Lord condemns the people, who come to appear before him, to seek counsel from Him, but who love, and do iniquity. In many places, He expresses His disapprobation of those, who profess Him with their lips, but in their hearts, do not know Him. In the text, which you have quoted from Matthew, the meaning is reconcilable with this paraphrase, "Why do you profess to honor me by words! when in your heart, you neither know nor regard me? You call me master, and good, "and ye say well, for so I am;† and as there is none good but one, that is God, and as I am good, therefore, I and the Father are one; if you would be my disciple, pursue this example, and take up your cross and follow me." I see no difficulty whatever, in the text; but I do see that it disproves the idea, that a man may be saved by your conception of the commandments, and by what you call "practical duty," without faith in the blood of God.

Objection 22. But Christ was tempted of the devil. Can any man, in his senses, believe that satan would ever think of tempting God? Only reflect one moment, and you will see that Christ cannot be God. Satan, after showing Christ the kingdoms of the world, and the glory of them, says, all these things will I give thee, if thou wilt fall down and worship me.‡ Can any one persuade himself, that satan could ever have hoped, that God would depart from His truth and holiness, and bow Himself down to the wickedness of Belzebub?

Answer. Yes! Strange as it may appear, it takes place every passing day, and we hear and see it each moment of our lives! The satan, or spirit of opposition in our hearts, says to God, come down from your cross of holiness, and do not command me to take my cross and follow you, and I will believe! Convert my flinty heart by a miracle, and I will believe! Where is your universal deliverance? Let it come by a miracle of grace, to a hardened and Godless people, and I will then be a follower of yours; but not until I can be so, and at the same time enjoy the pleasures of sin! The Jews tempted God in the wilderness;§ and Jews and Gentiles tempted Him on Calvary.‖ They say, put on a crown of thorns, instead of a crown of righteousness; take the reed of the weakness

* Luke vi. 46-48. † John xiii. 13. ‡ Matt. iv. 1-9. § Ps. xcv. 9. ‖ Matt. xxvii.

of a created spirit in thy right hand, for the sceptre of your strength; and let us mock thee with false praises; and spit upon thee, by despising thy word, and trampling upon the poor and needy in the land, making merchandize of their blood and souls, and building us splendid houses, by their ruin; and you shall have the whole glory of all the wonderful kingdoms and hierarchies, which we will establish in thy name! The "*Word of God,*" is now tempted and tried in this very manner, by satan, or death, and hell, in all the nations of Christendom; but it is "not possible that He should be holden by it."*

Objection 23. If Christ had not a created soul, see the consequences that would result. All His actions, then, were the actions of the eternal Spirit, quickening a mere dead earthly body, having, in itself, no more life or ability for holiness than a lump of clay! You say that this animation of the body of flesh of Christ, is typical of the animation of the spirits of believers, by the indwelling of the Spirit of Jesus. But, do you think, that God would address a command of faith or holiness to a lump of earth—to a log, or a stone? Yet, He might as well do so, as address his word to a mere body of flesh, or to an absolutely dead and inert spirit, having no more power of action than a mere dead earthly body, which, you say, is a type of the souls of men. But I do not belive that the souls of men are so absolutely dead as *that.* They must have some power of life in them, else they never could take hold of Christ by faith; which a dead earthly body cannot do. We are relieved from this difficulty, by supposing that Christ had a created soul, which was a co-worker with the Godhead, dwelling in it. Your doctrine of the sole divinity of the Spirit of Christ, would make all actions whatever, which are done by holy men, the immediate and personal actions of God Himself; and thus would amount to a sort of spiritual *pantheism.*

Answer. This objection proceeds from a wrong understanding of the word death. As I have somewhere before said, death does not mean an absolute annihilation of the essence of any thing, but a cessation or separation of the subject, from the object, in relation to which the term death is applied. *Natural* death is not an annihilation of the integral elements of the body, nor of the soul, which, I presume, is a simple and uncompounded essence; but is the separa-

* Acts ii. 24.

tion of soul and body. So *civil* death is the separation of a man from civil society, and *spiritual* death is a separation or alienation of the action of a soul from the will of God. The soul thus dead, or separated from the life of God, has all the original faculties, powers, and instincts, that it ever had; but it is *totally* and *entirely* depraved, or utterly *dead* in every thought, feeling, and action *to the will of God*, and, while remaining in unbelief, can no more exert a living action in God, than a dead fleshly body can manifest life, without the indwelling spirit. I do not impute this death of ours to any sin of Adam, committed by him; but to the fact, that no created, finite soul can have life in itself. How can a finite spirit comprehend the infinite will of God? How can a being, who came into existence yesterday, know the events and counsels of, (if I may use the term,) the *past* eternity? or of the *present* infinity throughout the universe? or of the eternity yet *future*, and whose endless ages are all a darkness before us? Yet this eternity, and this infinity, are to be filled up with a holy temple, or a holy city, the New Jerusalem, made without hands, descending out of heaven from God, typical of intelligent souls, whose walls, gates, and foundations, are all to be laid out and erected with the most exact squareness, regularity, and evenness, without spot or blemish. Even in building a small house here, on *earth*, for our bodily temporal sojourning, we need a plummet and a rule. The workmen are not permitted to empty down their sand, lime, mortar, stone, and other materials, wherever they please, and to lay fragmentary, disjointed, and conflicting foundations, here and there, and to put up their structure in whatever way each one may choose, without regard to the will of the master builder. It is the chief architect who sketches the designs, and marks out the foundations, and the building is, or ought to be, erected in conformity to his plan. But what finite master builder can see the beginning and the ending, the limits and the foundations, of the house of God? What created spirit can lay judgment to the line, and righteousness to the plummet, of the Lord's work? Evidently, the Lord Himself must foreordain and appoint the form and nature of His own house, or New Jerusalem, and no work will be accepted by Him, but that which is laid on His own foundations, and erected with true squareness and exact regularity by His plummet and rule. Hence, no man can do the will of God, who does not work on God's own building, as God Himself

works, and all who are separated from this will of God, in other words, all who are not united to God by faith in Christ, are in spiritual death, typified by the condition of the body, when the spirit has forsaken it. I do allege, therefore, that all spirits, which are not quickened by the will of God, through Christ Jesus, have no more life in holiness, or ability, to work the work of the Lord, than a lump of clay, or a dead body of decomposing flesh. ACTION they have, and so has a mass of dead flesh; but it is a putrescent, depraved action, generating worms and pestilence, like the carcasses of the dead in tophet, *whose worm dieth not, and their fire is not quenched.* All our faculties or powers, are, in their essence, the creation of God. There is nothing evil in them, in themselves. For suppose that men are formed with different dispositions, viz: some with stronger powers for the acquisition of good, and others with stronger energies for the destruction of evil: how this is, I pretend not to say; for I enter not here into the truth or falsehood of these phrenological tenets, whatever my own sentiments may be about them; but this is certain, that none of these capabilities is evil in itself; but, when united to God, by a living faith, is productive of great benefit. Spirits are not holy, by the mere negation or absence of outward wickedness; for holiness is a positive state; it is an inward conformity to the image of God. Sin, in one form, is the transgression of a law, and yet all spirits, not engrafted upon God, by a living faith, are in death; but dead spirits may not exhibit particular sins, or acts of effervesing corruption, until the Sun of righteousness shines upon them, and then death may become even more corrupt and offensive. Thus we see it is in the natural world. For the light and heat of the sun generate increased putridity in the dead flesh of animals; but they invigorate living bodies, clothing the fields with verdure, and infusing new life and joy into the bosom of man.

Our Saviour says, to Nicodemus, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."* Christ did not come into the world, to condemn the world; for the world is already in death: but Christ is come into the world, that the world might have *life*, by faith in Him. The condemnation of the world is, that men turn from this life, and will not have it, although God freely puts

* John iii. 19.

it before us, and offers it to every one. We have power to accept, and we have power to refuse; our refusal is a continuance in death, and our acceptance is a passage from death to life, or the new *birth.* As Moses says, to Israel, "I call heaven and earth to record this day against you, that I have set before you life and death, (blessing and cursing,) therefore, *choose* life, that both thou and thy seed may live."* The command or entreaty, to choose life, and to arise or depart from death, is not addressed to spirits absolutely dead or inert; for they are constituted with all faculties, powers, and instincts, to enable them to obey. That they are not absolutely dead, in the sense which you have objected, is fearfully apparent, from their strong action in evil, in wars, bloodshed, frauds, and oppressions, which cover the whole earth as with a deluge. But they are totally dead, in the relative sense, which I have mentioned, for they are altogether alienated from the knowledge and love of God, and, while they remain in this unbelief, have no ability for good. This very depravity of will, is their condemnation. The act of choosing life, or of preferring to remain in sin, is each one's own free, voluntary, and personal act; as much so, I presume, as the Lord's own acts, are *His* acts. Our capacity extends no further than to accept and obey, or to yield to the will of God, and not to create or quicken. For originally, God created all our powers for life in Him, and now He submits to us, in Himself, the action or life to be chosen and obeyed. Whatever we do in that life, is nothing but an obedience, or a yielding of our souls, to the divine will, exemplified by the obedience of our fleshly bodies, to the impulse of our minds. This doctrine does not lead to what you call "spiritual pantheism;" for neither are the souls of the faithful, nor of the unbelieving, one in identical individuality with God, either in regard to their essence or their actions; but yet, in another sense, very different, however, from pantheism, the souls of the righteous are *one with God,* viz: they are united by a living faith with Him, as our body to our soul, so that God's will "is all and in all."† And how else ought it to be? Ought not one will to govern the universe? And what will can this be, but the will of God?

That I am supported by the Bible, in this view of the subject, is provable by texts of Scripture every where. The passages from Genesis, which I have before quoted, prove it. For first, the dead

* Deut. xxx. 19. † Col. iii. 11.

earthly body of Adam, is a type of the first man, and of all born in him. And afterward, the quickening of that earthly Adam, is a figure of Christ, or the Lord from Heaven. For the spirit of God takes upon Himself the first man, viz: the dead fleshly body, and bears it as His own quickened body, and as a type of the living souls of the faithful. By birth from the first Adam, all, without exception, are concluded in death or unbelief. For, although the acts of some of them, may appear good in relation to some small scale or standard, which the feeble vision of man may propose, yet in regard to the building of God, they are all infinitely far off from the truth, and it would be to the injury of man, if the Lord should permit such vile, narrow, and evil edifices to stand. Therefore, God has concluded them all under the sentence of death, that He may have mercy upon all.* "For as in Adam, (the first Adam,) all DIE, even so in Christ, (the second Adam,) shall all be made ALIVE."† Those who are in the first Adam, or the old or first man, are dead to righteousness, but alive to sin; but those who are in the second Adam, or the new man, are dead to sin, but alive to righteousness. In agreement with this, Paul says to the Colossians, "for ye are *dead*, and your life is *hid* with Christ in God,"‡ viz: by reason of their being members of the body of Christ, and so one with God. For thus he writes to the Galatians, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."§ And in another place, he says to the disciples, "for it is God which worketh in you, both to will and to do, of His good pleasure."‖ However, I need not multiply quotations on so plain a point; for the Bible is full of texts to prove, beyond all possibility of cavil, that every soul whatever, which is destitute of faith in God, is in a state of spiritual death, *and without the least ability of doing good*, and that by faith, the dead soul arises from its grave, and becomes a living member of the body of Christ, viz: of God. Therefore, think not, while you remain in unbelief, that you have any spark of holy life in yourself, which will enable you to manufacture a religion of your own, either to save yourself or others; nor imagine that, under the pretext of faith, you can safely add to, or vary the word of God, and lift up

* Rom. xi. 32. † 1 Cor. xv. 22. ‡ Col. iii. 3.
§ Gal. ii. 20. ‖ Phil. ii. 13.

the hammer of your invention upon the hewn stones of the altar of God, to fit in there "*a created soul*," in order to harmonize with some scheme of Pagan philosophy or school divinity. For by the *natural birth*, we are all dead, and by the *new birth*, we are all quickened from the dead: but the new birth consists in this; not in *creating* any truth for ourselves; but in *willing* and *doing* the work, that God wills and does. This should teach us the imperative necessity of diligently reading and studying the word of God, that we may know, and more fully understand, its increasing or enlarging spirit. For the will, or the revelation of God, is continually enlarging itself, and words or texts, which, in the infancy of spiritual life, appear to have but a small or brief import, grow upon us by a more diligent study of them, and in a maturer state of spiritual strength, they swell out to an immense extent, and with a most brilliant clearness. We can never say this is the end, and we are now perfect.

Objection 24. According to the belief which you have expressed, of the divinity of our Saviour, what becomes of the doctrine of the *atoning* sacrifice of Christ? The Lord said to Adam, that in the day he would eat of the tree of knowledge of good and evil, he should surely die. Now, we know that he *did not die on that day;* but he lived many hundreds of years afterwards. His *original sin*, however, is imputed to all his descendants, who are, by reason of this original sin, under sentence of death. God having made an absolute threat of death for sin, cannot take it back; the perfection of His justice, requires that God should actually inflict upon the *offender*, the penalty which was denounced. But the offender was a created soul; therefore, God must inflict upon a created soul, the penalty. One created soul, may indeed, be substituted by vicarious appointment, for another created soul; for they are both in the same nature, and the nature that sinned must die; so that when a created soul dies, which knew no sin, but is substituted for the sinner by its own choice, and by the appointment of God, it is still the same nature which sinned, that dies. There are justice and mercy combined in this plan. For the sinner, by this equivalent, pays his whole debt to God, who has no more reckoning against him, and the substituted, created, righteous, dying soul, takes upon itself and endures a full equivalancy of suffering, equal to what all the sufferings of the elect would have been, had not

the substitution been made. This is the way in which God may be just, and yet the justifier of him who believes in Jesus; because the atoning soul pays our debt to God. But God could not pay a debt to Himself. Sinners owe Him a debt, and He never can forgive it, but He must be paid to the uttermost farthing: if He does not exact it, He is not a just nor a true Being.

Answer. The atonement that you speak of, is the atonement of Moloch, not the atonement of the Lamb of God. There are no more justice and mercy in it, than were to be found in the Jewish valley of Hinnom, or than now exist in the sacrifices of Juggernaut. It proceeds from the same root of carnal enmity to God.

The Lord says that all souls are His; the soul of the father and the soul of the son; and that the soul which sins shall die. The son shall not hear the iniquity of the father, nor the father the iniquity of the son. Each one's righteousness, is his own righteousness, and each one's wickedness, is his own wickedness. If a soul sins, it will forever, through eternity, be the worse for that sin. For every moment of time has its alotted duty, and we can never gather up that which is lost. Let any person compute the number of all his ancestors, on the paternal and maternal sides, through many degrees of removal, and he will be astonished at the immensity of the increase. So, also, in descent from a stock, the numbers may swell beyond calculation; for the progeny of Abraham, through Isaac, are countless. Thus it is with our lost time. By losing a few ideas of knowledge, or omitting to gain a few degrees of improved spiritual strength, we not only lose or omit to gain them, but all their progeny. And by bringing one sin into existence, we not only give birth to that, but to its millions of consequences. A speck of additional matter, created in the universe, changes the orbits of the heavenly bodies; so a speck of sin, placed any where in the spiritual universe, affects the universe. James, therefore, very justly says, "Brethren, if any one of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."*

God is never paid an equivalent for sin, nor can any suffering atone for it. It is by no means His pleasure, that sin should, at all exist. But as holiness is the living state of a rational, voluntary,

* James v. 19, 20.

and sensitive spirit, acting for itself, by all its powers, therefore each creature of this character must choose for itself. It may be alledged that the Lord, by His grace operating on the heart, may cause all spirits to retain their holiness, or compel all offending spirits immediately to return to Him: that as He does this to some, he may do it to all. But how does any spirit, which already knows the Lord, retain its standing, but by choosing life and rejecting death, and how does any fallen spirit return, but by fleeing from death and embracing life? Each one acts and must act for itself, and the way of the Lord is equal and impartial; for His law is a self-executing law in our hearts, never erring. Wherefore the Lord speaks in this manner to Israel: "Yet, saith the house of Israel, the way of the Lord is not equal. O! house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you, O! house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O! house of Israel. For I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn yourselves, and live ye."* Grace, therefore, is nothing but abundant, unfailing, never-ending love and mercy, acting by the word, works, and all the providences of the Lord, upon our powers of reason, will, and sensibility, in the same manner as all truths act upon those same powers. Reason would not be reason, unless it acted by its proper powers or faculties of reason, and so we may say of the other organs of an intelligent and accountable agent. A stone, by a miraculous power, may seem to speak and deliver prophecies, or carry on an argument; but what better is it, for all this, than a stone? The faculties which constitute our superior nature, are of no utility, unless they are exercised. If I have an instrument in my hands, for viewing and exploring the heavens, and instead of putting it to my eye, to help my vision, I pray God to show and teach me all things, by a miracle, of what service is the instrument? I might as well be without it. The Lord has constituted us with all powers, to see and know Him. We must look through the organs with which He has endowed us, and if we choose to

* Ezekial xviii. 29-32.

reject the use of them, and cry to Him for a miracle, the best salvation He can bestow upon us, is to compel us to use our faculties.

The ways of God are equal, and His laws are self-executing. At the very instant, that Adam transgressed the command of God, and ate of the forbidden tree, he died, that is, his soul was separated by disobedience from the life of God, which is the meaning of spiritual death. Had Adam never ate of the tree, he would, I do not doubt, have, notwitstanding, died naturally, viz: there would have been a separation of his soul and body. Yes; and even had our first parents never fallen, their children being born, not in mature life, but as babes, would still have needed all the care and education, which are now bestowed in the rearing of infant minds. We have to answer, not for the sins of our parents, but for our own transgressions and obstinacy; although, beyond question, as all experience proves, our ancestors transmit to us tendencies of character, and surround us by circumstances which may be injurious or destructive; at the same time that, by a vicious education, they instil into us bad precepts, or, through neglect, permit us to grow up in ignorance and blasphemy.

Neither does God ever denounce His wrath against offenders, except with a promise, express or implied, by the context of His word, that, upon a sincere repentance, they shall obtain free mercy, and free pardon. The Lord, therefore, has not, by any form of absolute threat, cut Himself off from the power of receiving a returning penitent, with joy and free forgiveness. Supreme wisdom says, "turn you at my reproof, behold I will pour out my spirit unto you, I will make known my words unto you. Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh."* But this a threat of unforgiveness to those only, who call on wisdom, without doing the works of wisdom, and is similar to what the Lord declares elsewhere, "when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; *your hands are full of blood.*"† But he who washes his hands by repentance and faith in the Lord, and puts away the evil of his doings, who hearkens to wisdom, and turns at her rebuke, who seeks judgment and follows

* Prov. i. 23-26. † Isaiah i. 15.

in all the counsels of the Lord, he shall dwell safely and be quiet from fear, and though his "sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."* Search through the whole word of God, and judge of the meaning of each part by the entire context, and you will find, that wherever a threat is conveyed that the wicked shall perish, there is a promise also, expressed or implied, that "if the wicked will turn from all his sins, that he hath committed, and keep all my, (*the Lord's*) statutes, and do that which is lawful and right, he shall surely live, he shall not die."† The Lord will mention his transgressions no more, but freely forgive him, as a father a son. And therefore it is that David, after he had committed a most deadly and abhorrent sin with Bathsheba, and after he had most cruelly and wickedly murdered Uriah, and had remained hardened for a long space of time in iniquity, is WHEN REPENTANT, called a man "perfect with the Lord";‡ not that the adulterous homicide, David was perfect with the Lord, or a man after God's own heart, but the repentant, humble, and contrite David was, and God mentions his sin no more.‖ This mystery of love and free pardon, the wicked cannot discern, and in their pharisaical self-righteousness, they make it a reproach against God, that He freely pardons sin, and no more remembers the transgressions of the truly penitent. Blindly, foolishly, and blasphemously they have the arrogance to compare themselves with God, and to place themselves above Him, saying "I am holier than thou";§ because forsooth, say they, we require a counterpoise or equivalent of good works: never knowing that there can be no *pay* for transgression, that the entire life of every creature is due to God, and that when from our birth to the grave, we shall have faithfully done all things which are commanded us, we are still unprofitable servants, having done only that which it was our duty and happiness to do.¶

Christ is, beyond all question, our Passover, "sacrificed for us;"** and "without shedding of blood, is no remission;"†† but how this is, may easily be seen by referring to Exod. xxi. 3-28. This blood is a mark to us of the nature, character, the unspeakable love, and holy government of our Father in heaven; and enjoins upon us the duty of repentance, the necessity of justification by the word of

* Isaiah i. 18. † Ezek. xviii. 21. ‡ 1 Kings ii. 4. ‖ Ezek. xviii. 22.
§ Isaiah lxv. 5. ¶ Luke xvii. 10. ** 1 Cor. v. 7. †† Heb. ix. 22.

God, constant preparation and carefulness as pilgrims, with our loins girded, and our feet shod with the gospel of peace, the staff of faith in our hands, and a zealous diligence in all the ways of God: for he who has this mark of blood upon him, will purify himself, as God is pure. It teaches us, that we have an advocate or intercessor in the bosom of the Father, viz: the love of God, which continually pleads for us, and thus the atonement of Christ, is an atonement of love, making us one with God, by the love of God shed abroad in our hearts, by the holy Ghost, which is given us.

Objection 25. But if Christ be God, why is His name in some places, put after the name "*God*," as indicating two distinct beings; for instance, in James's Epistle i. 1. "James a servant of God, and of the Lord Jesus Christ?" When you connect this mode of speaking of Christ, as if different from God, with what is said of Christ, as being "the *beginning* of the *creation* of God," * and take the whole context of the word of God together, you will see that the Arians were right in their belief, that Christ, had indeed, existence as a high archangel before His appearance in the body, but that He was not God, but only the first creation of God, having been created even before Adam.

Answer. I ask nothing else than that you should judge of the whole Scriptures by all the context; for I hold no doctrine except that which is clearly taught in all the Bible.

The providences of God, before the incarnation of our Lord, were intended for the bringing in of the bodily manifestation of the Deity, as the Saviour of the whole race of man. But prior to Christ, men were still saved by the true knowledge of, and faith in God; yet I need not say, knowledge and faith are of very different degrees of clearness and extent. So mathematics is a science having an immense application, and persons who are just beginning it, know but little of it; if you compare their ability, with that of masters in the science, their attainments are indeed feeble. Notwithstanding, no matter what advances the learner may afterwards make, he will never learn any thing which will teach him that two and two do *not* make four; or that the whole is *not* greater than a part: in other words, the subsequent truths which he shall learn, will never conflict with the former truths which he has already attained; for the foundation of all truth is imperishable. Thus it is with man-

* Rev. iii. 14.

kind in the science or knowledge of God. The first beginners have the same elements which the highest archangels have, and the most brilliant revelations of divine glory are only unfoldings of the first principles of the Godhead. Therefore Adam, Noah, Abraham, Moses, and Paul, all knew God in the like nature; for before Abraham was, Christ says, "*I am*," referring to His eternal existence: and all persons, so far as they are saved, are saved by truth. But yet my opinion is, that Noah knew *more* of God than Adam; and Abraham knew more than Noah; and Moses more than Abraham; and Paul far more than either of them. For is it not foolish to suppose, that the revelation of God *diminishes* as the revelation of God *increases;* that is to say, that men know *less* of God, the *more* they behold of His increasing and spreading works, providences, and fulfilling word? I do not say, that Noah knew more than Adam, as Adam was at the day when Noah lived. For Adam was created many hundred years before Noah was born; and after Adam was removed from this earth, he was taken to dwell with God in heaven; and who will pretend that any creature coming into existence so many hundred years after another, can ever catch up with the attainments of the first spirit, provided the first spirit remains in the truth, and pushes forward by the diligent use of all appointed means. Adam, I presume, will ever remain higher than Noah; Noah, higher than Abraham; Abraham, higher than Moses; Moses, higher than Paul and the other apostles; and the apostles and early Christians, higher than those who may now live, or who shall come hereafter. Nevertheless, considered in respect solely to their bodily or natural existence upon this earth, the principle which I have mentioned, I do not doubt holds good, viz: that as the revelation of God increases upon the earth, or as the science of God is unfolded in its higher branches, the true disciples of God know more of God, than those who have here preceded them. I do not speak of *small* intervals of time, but of great dividing and distinguishing *eras*. Always, however, the foundation of truth, remains the same and unalterable, as I have already stated. For that knowledge and love which we have of God, is always the kingdom of God in our hearts; and always we, and all other persons who are, or ever have been, or ever shall be saved, are saved by grace through faith in God, manifested as our Rock or Saviour.

This distinction, in the glory of the kingdom of God, before and after the incarnation of our Saviour, I believe, is very forcibly taught in the Scriptures. It was revealed even to Nebuchadnezzar in a dream, and to Daniel, along with the interpretation of the dream. For it was in the days of the fourth kingdom, or the Roman empire, that the God of heaven was to set up *His* kingdom, emphatically, or, by way of eminence, called the kingdom of God.* Speaking of this kingdom, Christ says, that he that is least in the kingdom of heaven, is greater than John the Baptist; although John was greater than any who preceded him.† John died before the death of our Saviour, and before this spiritual kingdom of Christ was fully set up. In this sense, also, I understand that passage in the prophet, where it is said, "For the child shall die a hundred years old;"‡ meaning, I think, that, after the incarnation of our Lord, persons, young in years, should know more of God than aged men, under the old dispensation.

Now, my belief is, that when Christ is spoken of as the *First Born*, or the beginning of the *creation of God*, it is in reference to this new or spiritual kingdom of God, which so far exceeds the former kingdom of the Lord, under the old dispensation, that the old one, however glorious in itself, "*had no glory in this respect, by reason of the glory that excelleth.*"§ Christ is the stone, cut out of the mountain without hands, who, having by death conquered death, was the first to arise in the new spiritual kingdom, and the first to proclaim the gospel of salvation through faith in His shed blood; for He taught and opened the understanding of His disciples, and poured out His Spirit upon them, and sent them forth to preach in His name among all nations. That it is in reference to this new, and more fully revealed, kingdom of God, that Christ is called the *First Born*, and the *beginning of the creation of God*, is evident to me, from the entire word of God, in all its context; for the old dispensation is spoken of as being the ministry of *servants*, but the new kingdom is the right of Christ, as that of *a son* over his own house.‖ And beside, in Rev. iii. 14, where Christ names Himself as the beginning of the creation of God, it is in connexion also, with the terms, "the Amen, the faithful and true witness;" indicating, as I infer, that it is in His character, of a *witness*, that He is the beginning of the creation. For every witness, or manifesta-

* Dan. ii. 44. † Matt. xi. 11. ‡ Isa. lxv. 20. § 2 Cor. iii. 10. ‖ Heb. iii. 6.

tion of God, to any of His creatures, is a creation of a visible representation of the unseen Godhead.

But even if it were conceded, that Christ had existence in a fleshly body, *before the creation of Adam*, so that we could literally say of Him, *in His body*, that He was, in very deed, *the beginning of the creation of God*; this would not prove that He was not God. For it is said, of Adam, that he heard the voice of *God walking in the garden*:* from which we may infer, that our Lord had then assumed a visible body, and, even if it were conceded, that such a fleshly body had been assumed, *before the creation of Adam*, this would prove only that God, at, and immediately before, the creation, had taken on Himself a fleshly body, and that He made Adam in His own image and likeness, both as regards the body and spirit. However, I do not say that this is so; for I do not believe that the phrase, which is applied to our Saviour, "*the beginning of the creation of God*, has reference to the original creation, but to the kingdom of heaven, in the sense which I have before explained. But, if any one should contend for the prior existence of our Lord, as a *creation*, before the time of Adam, it would follow, that such prior existence, as a creation, could be affirmed only of an assumed form of body.

The reason why the name "*Christ*" is put in conjunction with the name "God," is very evident. The name God, is not a correlative. God would be God, though no creation had ever been made. But Father, Saviour, Sanctifier, are correlatives, and imply reciprocal relations, which connect us with the Deity. God could not be a Father without a creation; He could not be a Saviour, without creatures to be saved; nor a Sanctifier, without purifying His elect. The use of these correlatives, therefore, may, with an accumulating energy, express at once our obligations and gratitude to God our Creator, Redeemer, and Sanctifier.

I might well ask you, what name of God should be more dear to, or cherished by man, than the name Christ Jesus, which declares, more forcibly than any other, our union with God, as His living body, and assures us, beyond all doubt, of the unspeakable and everlasting love and long-suffering of the Deity? Therefore, the name Christ Jesus is *far above* "*every name that is named, not only in this world, but also in that which is to come*;"† and we

* Gen. iii. 8. † Ephes. i. 21.

cannot wonder that the Apostles delighted to speak it. If you take notice, you will see that they pronounce their benedictions most frequently in the name of Jesus Christ alone; which they most surely would not have done, if Christ were not God.

Beside, I might reply to you, that in some places the name "Father" is put after the name "God," in the same way as the name "Christ," and, as this does not indicate that *God and the Father* are two distinct Beings, neither ought such a supposition to be drawn from the phrase, *God and the Lord Jesus Christ.* James says, "*God and the Father;*"* and Paul says, "*God and our Father;*"† yet, do you imagine, that God and the Father are different Beings?

Paul, in a certain place, writes, "*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen!*"‡ Does any one hesitate to believe, that the Holy Ghost is God, and why then doubt, that the Lord Jesus Christ, to whom the first place in this benediction is assigned, is God?

Perhaps you will say, that wherever the phrase "*God and our Father*" occurs, the translation ought to be, "God, *even* our Father." But if you resort to such a criticism, the advantage would still be on the side of the doctrine as held by me. For would not your own sense of consistency then compel you to admit, that upon *your* rule of construction, the phrase, "*God and our Lord Jesus Christ,*" should be rendered, "God, *even* our Lord Jesus Christ?" Jude says, (verse 25,) "To the only wise God, *our Saviour,* be glory and majesty, dominion and power, both now and ever: Amen." The Lord coming "with ten thousand of His saints," (Jude 14,) is the Lord Jesus, our Saviour, and only wise God. See also the original Greek in II. Thessalonians ii. 16, 17, "And may our Lord Himself, Jesus Christ, both the God and Father of us, who hath loved us, and hath given everlasting consolation and good hope, through grace, may HE comfort your hearts, and establish you in every good word and work." Compare the Greek text in I. Tim. vi. 14-16, where Paul charges Timothy to continue firm in the faith; his language is, "that thou keep this commandment without spot, unrebukable, until the appearance of our Lord Jesus Christ, which, (appearance,) He will, in the proper times, manifest, WHO, (*viz: the*

* James i. 27. † Gal. i. 4. ‡ 2 Cor. xiii. 14.

Lord Jesus Christ,) is the *blessed and only potentate, the King of kings, and Lord of lords;*" titles which cannot be applied to any but the Lord Jehovah. I might fill a volume with texts upon this point; but I refer you to the Bible itself.

I have now, so far as my memory serves me, gone over all the objections, which have at any time been urged to me, or which I can anticipate, relating to the Deity of Christ, our Saviour: except indeed two, which I do not think deserve a formal notice. One of these is, that several persons have told me, they would rather believe the learned men in the clergy, concerning the divinity of Christ, than believe me; but this I do not consider an objection, for I do not ask them to believe *me*, but to search the Bible, and think and judge for themselves. The other objection, which was actually made to me by a man standing high in a *professing* Christian church, was this: "*you can never persuade me*, (said he, smiling,) *that God Almighty ever shoved a jack-plane!*" The principle of pride on which this objection rests, may exhibit one of the most prolific grounds of our unbelief in God; but I will not attempt seriously to controvert it, until some wise consumer of the fruits of the earth, will show me, that an arrogant and imperial Cæsar, is of any more worth, in the sight of the Supreme Architect, than the honest workman, who increases wealth by industry.

I have occupied very many pages, in the answers of the various objections, which I have noticed. I might have condensed the whole matter into a very brief space; for the fact is, that a simple consideration of the two relations of *God manifest in the flesh*, viz: His perfect *divine relation*, and His perfect *human relation*, would solve all the difficulties. In the flesh, the Lord was born of woman, and subject to the same law of holiness, which He has enjoined upon the whole family of man, whom He personates. Therefore, in the flesh, as the Son, He does nothing by a new or recent determination *as of Himself*, but fulfils what He had fore-ordained and foretold, by Moses and the prophets. Neither as the Holy Ghost or the risen Spirit, when He re-appears from the *second veil*, or from Heaven, or the Holy of Holies, without sin, unto salvation, does He *speak of Himself*, in that relation, as if promulgating a new gospel, disjoined from what He had foretold. For as our Lord says, "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatso-

John xvi. 13.

ever He shall hear, (viz: in Moses and the prophets,) that shall He speak: and He will show you things to come,"* by opening our minds to understand "THE WORD OF GOD," that is to say, CHRIST. These three relations, the Father, Son, and holy Spirit, represent three distinct characters of action, of the one Lord and Jehovah. No person can come to Christ, the incarnate wisdom of the Deity, unless the power of God draw him; but when, being drawn by the power of God, we behold and submit ourselves to the wisdom of God, we then enjoy the communion of the goodness, or the holy Spirit of our Father, and continually increase in fresh knowledge of His truth, and love of His grace.

I might, as I have said, have condensed my answers to the objections, into a very few lines. But what would have been the consequence? Men seeing my views, and perceiving that I differed from the churches, would have consulted their catechism, or confessions of faith, or bodies of divinity, or most probably, would have asked some Levite or teacher in Israel, whether these things were so; and then, any objection coming from such acknowledged authority, would have been received as conclusive against me. Thus it has been in many instances. Religious seekers, I regret to say, at the present time, are mostly like callow-birds, which have been taken from their parent nest by the hand of some trespasser; they greedily swallow whatever unhealthy food, their owner drops into their mouths. In order, therefore, that I might guard against this evil, as much as possible, I have considered all the objections at full length, and have endeavored to show, not only what the truth is, but to obviate or remove all cavils from it, and to recommend it both to the mind and the heart of the sincere inquirer. Though in fact, he who takes up the word of God with the right feeling, will himself, readily and at once, anticipate true answers, and in the language of John, I might say, "ye need not, that any man teach you."*

* 1 John ii. 27.

CHAPTER VIII.

RULES FOR INTERPRETATION.

SUPPOSE that a fellow-man, should set before you, a machine constructed by himself, and you should examine, and trace its uses, by the powers of your own mind. In this instance, you are *yourself* finite, the maker of the machine is finite, and the machine itself, is finite. There is nothing, therefore, in the nature of things, to preclude you from discovering the uses of the instrument, by your own capacities. Probably, however, the instrument may relate to some art or science, in the elements of which, you are not grounded, and then, before you can understand the machine, you must study those elements. Yet, if you have life and time enough, and if you diligently devote your capacities to the subject, I repeat, there is nothing in the nature of things, to preclude you from understanding the construction and uses of the instrument.

But now imagine, that, instead of putting you to this long trial of discovery, the maker of the instrument, having caused it to be placed before you, should himself appear and remain by your side, and *reveal* to you, by his words, the whole object of the mechanism. It is highly probable, that, in this manner, you might much better understand the design and action of the work. But one thing, however, is very certain—the *revealed* knowledge, which the maker of the instrument might disclose to you by his words, would not differ in its truths, from the *natural* knowledge which the workmanship of the machine, would itself communicate, if you were left to the discoveries of your faculties, and should use them aright and successfully. If, on the contrary, the maker should say to you, "this part of my instrument operates in such and such a manner, and produces such a result," and you should examine, and find that it does not so operate, and that it does not and cannot produce that result, you then come to the conclusion, either that the maker has been mistaken, or that he is attempting to deceive you. You would act very unreasonably, if you should believe his unverified word, against all the dictates of your senses, and the unequivocal results of every experiment.

The conclusion that I wish to draw is this: natural and revealed truth are always in harmony; and *our own reason*, by which I mean not one faculty of our minds only, but all our powers, organs, or instincts, wherewith we are constituted, are the only criterion by which we can test and ascertain the accuracy or falsehood of any disclosure made to us.

In the former instance I have supposed that the maker and the instrument were finite; but I will now put another case.

The infinite Creator has set before man, the infinite creation or mechanism of the works of Jehovah; and has furnished us with powers of knowledge, conformably to His design, as to the part which we, who are also His work, are to act in His universe. Here it is manifest, at once, that, as we are finite, but the Maker or Creator is infinite, and His work or instrument, although seen by us, in parts, is either without limit, or, at least, is capable of an infinite operation and extension, according to His Almighty power and infinite wisdom; it is manifest, I say, that although we may discover certain small portions of the actions of the work of the Lord, we can never, by our own powers, comprehend its fulness, or lay hold of the infinite design of the Lord in the creation. Even if our powers were inconceivably greater than they are, yet all finiteness combined is as nothing compared with infinity; and if left to our own dogmas or assumption of wisdom, we should go on eternally, only plunging from one error into another. For never, *never*, could we discover or behold that one entireness of will, or *unit* of purpose and harmony, which is the great centre of action in the universe of God. It is true, we are furnished with *powers* of knowledge, conformably to the design of the Lord, in our creation; but those powers, by a necessity inherent in every creature, require that we should not only see the works, but also hear the word, or revelation of our infinite Parent.

But how are we to judge of a revelation professing to be divine? Simply, by *all* the powers which God has bestowed upon us; for they are bestowed upon us for the express purpose that we may know and glorify God. Revealed truth, when brought down from heaven, and presented to us for comparison and judgment, or placed within the reach or *knowing* distance of our mental eye, will never differ from *natural* knowledge, or the knowledge that our own powers would have communicated to us by discovery,

had they been competent to extend, at once, to the throne of heaven. By all the powers of our mind, viz: by every faculty, sentiment, and instinct which God has bestowed upon us, we are to receive, to know, to judge of, to construe, or interpret and obey, every work, and every word or revelation of the Almighty.

Let us now illustrate this rule, by some examples.

See that rich man: he is possessed of ample fields, and numerous and spacious mansions. His granaries are filled with abundance; his wealth is countless; beautiful flocks and herds pasture on his grounds; he is blessed with children, who grow up in health, and are adorned with every polite and pleasing accomplishment; men hold him in honor, and whenever he goes forth, greetings, apparently cordial, attend him, and his acquaintance contend for the privilege of being near his person. But is this man really holy and upright in the sight of God? Is he grateful for the benefits which he enjoys? Does he employ his possessions as a steward of the Most High? Does he seek and avail himself of every opportunity to do good? Is he the refuge and protection of the afflicted, the widow, and the orphan? Alas! No. So far from this, his heart is as a lion and a beast of prey. He tramples down the afflicted and the weak, and his immense wealth is the spoil of the defenceless, the ignorant, the widow, and the orphan. Every stone in his house calls out against him, for rapine, for extortion, and cruelty; and the name of God is openly scoffed and blasphemed by him.

Come now to the humble cot and the small patch of ground of the poor man, whose property adjoins the estate of this wealthy lord. The poor old man, broken by disease, and oppressed by the accumulating weight of years, can with difficulty earn a scanty subsistence by incessant and daily toil. No wife cheers his labor; no kindred gather around him; it has pleased his heavenly Father to try him with afflictions; and one after another, he has followed to the grave all whom he loved. Yet penury and grief have not extinguished the benevolence of that old man's heart. Cold and selfish has the world been to him. But the world has not taught him her selfish maxims, nor caused his heart to beat with one throb less of pity for others. Gladly does he receive and welcome the wanderer, and share his morsel with him. And, day and night, the grateful outpourings of his aged heart ascend to the Giver of all good, for undeserved mercies and manifold bounties.

What are the providences of our heavenly Father in respect to this just man, and the evil? "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." This is what we call a law of nature. It is one of the parts of the operation of the great machine of creation, which the Lord has set before us. What lesson does the *natural* or unassisted heart of man derive from this action of the *works* of the Deity? It is this: "We are *delivered* to do all these abominations;*" "What is the Almighty that we should serve Him, and what profit should we have if we pray unto Him?†" "These things hast thou done, (says the Lord,) and I kept silence; thou thoughtest that I was altogether *such a one as thyself.*"‡ Thus we are *hardened* by the *very goodness of the Lord*, and we call the proud happy, and envy their condition; never considering that a day of fearful retribution will surely come, when every talent and possession which the Lord has committed to our care, will be required from us, with the most exact and unerring accuracy, and that the long-suffering and goodness of God are designed to lead us to repentance.

I call upon all my readers to say, whether any natural philosopher, uninformed by a revelation from the Lord, has ever drawn from the law of nature, which I have mentioned, the conclusion, that we should love our enemies, do good to those who hate us, bless those who curse us, and pray for those, who despitefully use and persecute us. And yet no sooner is this argument announced by the Divine Mind, than we perceive the irresistible force of it; and are astonished that it did not before occur to our perceptions.

Again let us consider another law of nature; in other words, another mandate of the Divine Will, impressed upon the creation, which the Lord exhibits to us.

Statistical inquiries have proved the fact, that the two sexes of our race are nearly equal. If we look through the present competitive and warring state of society, we shall discern that the strong instinct of nature, which binds the parent to the child, is almost the only hold which now unites communities. For the spirit of hate, has broken off men from each other, into such small fragments, that little remains but the domestic hearth, where a natural and generous love exists. And even there, this spirit seems like an archangel in ruins; although, impaired as its lustre is, it is still the

* Jer. vii. 10. † Job xxi. 15. ‡ Ps. l. 21.

source of all the social strength, and public virtue which prevail. The child who yields a dutiful and affectionate reverence to its parent, will make a good citizen, an upright magistrate, a sincere friend; and, in its turn, will become a faithful husband or wife, and head of a family. This should teach us, the indispensable sanctity of the marriage vow, as an institution of heaven; it should cause polygamy, bigamy, seduction, and all incontinence, to be regarded not only with abhorrence, but as the actual destruction of national and social union, prosperity, and safety; and should brand every violator of chastity, as an enemy to man.

But is this the way, in which the world regards the law of nature, to which I have turned your attention? Do they not rather argue from the example of some beasts, that man has no other law, but the law of sensual appetite; and that desires were given in order to be gratified? Nay; even with the book of divine life, open before us, do not many persons pretend, that the law of marriage was a curse inflicted upon our first mother, for her original disobedience; and that, under the dispensation of Christ, the institution is done away? Philosophers, who advocate the utility of marriage and the duty of continence, in a temporal view, without deriving their authority from the Bible, do not ascribe the millionth part of the force to the law, which its importance demands. For the heart is affected and polluted by unchaste desires, although external circumstances may prevent the indulgence of them; and not only must women, but men, and all men and all women be upright and pure in thought, word, and action: for God is no respecter of persons.

Turn now to the revelation of God, and see how it is, that the word of our Maker, speaks of this law of nature, which He has impressed upon His work.

Had not the Supreme Being, power to make as many wives for Adam, or as many husbands for Eve, as He chose? And yet He made but one woman for one man. And why did He make one, *and only one?* He had the residue of power to make more. Wherefore, then, did He make only *one?* The answer is given—"*that He might seek* A GODLY SEED."* This holy and loving union, was no curse, as some foolishly pretend, inflicted upon our first parents. It was a law of their original creation; and ought to be a source of tender joy, and pious constancy and fidelity; an

* Mal. ii. 15.

institution rendered still more sacred, by its being chosen as a type of the blessed union of the celestial Bridegroom with His Church. Tremble, therefore, ye who violate the law of continence, whether ye be married and are unfaithful, or whether ye be unmarried and are unchaste; for the Lord has established His law, in our nature and constitution, and has declared it by His word; and each transgression will inevitably bring its own retribution and self-executing judgment.

One more example I shall offer.

If we look through all physical creation, we behold one common law of gravitation, upholding the universe of orbs in their motions, and impelling them as by one will. Every thing is manifestly the work of one hand, and obeys one government; and without this law, anarchy and chaos would instantly confound the heaven and earth.

How then can we imagine, that spirit has been less cared for, by the Almighty, than matter. It is evident, that the universe of spiritual creations, immensely greater in number, as we may suppose, and more varied and complex in their operations than matter, cannot be brought into, nor retained in harmony and happiness, without continually obeying the one immutable will of the Lord, and revolving around Him, under the impulse of unceasing and universal love, which is the law of spirit.

This truth, which is written on the natural heavens, is contained, also, in the revealed word of God; and we are taught its force, not by one only, but by many types. The whole creation of man, who are united to God by a living faith, are represented as many members of the one body of our Lord, animated by one spirit or soul; and as a sane man, does not tear nor devour his own flesh, but cherishes it; and as the members have the same care, one for another, (since, if one suffers, all must suffer with it,*) therefore we perceive that the love of God and of our neighbor, is the love of ourselves; and we rejoice in both, knowing and feeling, that the law of holiness, is identical with the law of happiness.

I might enumerate many other examples, but these are sufficient to assure us, that nature and revelation never differ, and that our reason, or all the faculties wherewith our Creator has endowed us, must be our guide and test in receiving and understanding the divine word: for with reference to this word, are our faculties made.

* 1 Cor. xii. 25, 26.

We will now proceed to consider the subject of TYPES, a subject of most immense importance in the study of the Bible. It is but natural to believe, that the whole physical creation, is subordinate to the spiritual creation; as the image and likeness of the Deity, are of more dignity than the qualities of mere matter. Hence we might draw the conclusion, that all the forms, organizations, and actions, of physical things, are intended to minister to the use, or to our knowledge of the world of spirits, and we may readily perceive, that they would frequently be applied as figures, types, or parables. But let us never forget the rule, which has been mentioned. Only by the complete harmony of natural reason and revelation, can we be assured that a doctrine or interpretation is correct, and if any construction, which I may offer, shall be found improbable, unreasonable, or insufficient, let it at once be rejected, or held over for further deliberation, and more mature judgment. For we must be content with no less certainty in spiritual, than in natural science, and must destroy the empire of dogmas in religion, as well as in philosophy.

Among the first figures, which we meet in the Bible, as illustrative of the carnal heart, is "the dust of the ground," formed into an organized body, called also the *flesh*. When used in this figurative sense, the word flesh denotes all who live in sin, and is an emblem to denote their grovelling and corrupt desires, and the effervescing, decomposing, and putrescent nature of their enjoyments and attainments. For persons so living, are called dead, although they live; for they are *dead to holiness*, but *alive to sin*. They are, therefore, considered as dead, putrid bodies, sending up their stench to Heaven, and being a prey for undying worms, and fuel for fire, which shall never be quenched.

Opposed to the flesh, is the mind or the Spirit of God, to denote the union of the soul of man with God, by a living faith. This is the *new* or the spiritual man, as distinguished from the *old* or the earthly or fleshly man. The new man is *dead to sin*, but *alive to holiness;* yet, although he is thus arisen from the dead, he is said to be *slain* by, or through the word of God, and the testimony of Christ, which he holds; for he is slain to sin, and his carnal enmity no more lives, but Christ liveth in him, and therefore, also, his life is said to be hid with Christ in God.*

* Col. iii. 3.

This type of flesh, is instructive in lessons, of unspeakable utility. How are the atoms of matter, which compose the human body, preserved in vitality? and how is it, that they exist together as one body, having an upright, beautiful form, and obeying, by a most mysterious law, the action of the mind or soul? Can any one solve the mystery of the living union of soul and body? If, therefore, we comprehend not earthly things, which are continually occurring within and around us, how shall we be able to see, as without mystery, all the invisible things of God? Be humble, and wait the instruction of the Lord, for we comprehend the fact of the existence of many truths, although we cannot comprehend the *manner*, and as time rolls on, and our experience and observation are enlarged, the spirit of truth gradually unfolds many more points to our understanding, which before were sealed in darkness, and thus we shall ever increase. Many ages gone by, the science of the wind, and indeed all the four elements, as they were called, of fire, air, earth, and water, were involved in obscurity, and their phenomena may have been familiarly spoken of, as illustrations or proverbs, to denote inscrutable mystery: but now we are far better instructed on these subjects, although even at present, we understand them not fully. Time, also, will explain the mysteries of mind.

This type or parable of the flesh or body, includes the accessorial types or figures of bread, wine, and other aliments, together with the various operations of a living body, and the means of cleansing and purifying it. For as the body is sustained and grows by food, so the spirit lives and grows by the word of God, and as water cleanses external impurity, so must our spirits be immersed into and bathed by the holiness proceeding from the throne of God. But there is even still a more minute analogy, comprehended under the type. For as the living healthy body continually sends off certain excrementitious parts, by the glands and in divers ways, which, if they remain with us, become offensive and pestilential, so our souls, living by faith in God, continually separate and cast off the errors of ignorance, and we make haste to cover and repair them, that they may do no injury. As food received into the body, must be digested and pass through the circulation, in order to form new additions to our structure, so each disciple of our Lord, must digest his own spiritual bread, and no one can live by a crude faith not acted upon by his own organs of knowledge and will.

I do not doubt that persons acquainted with the anatomy and physiology of the human body, might exhibit this type under very pleasing and instructive forms, applicable to a very great variety of instances in spiritual life. But one caution I would suggest. Remember, that a type or parable, from its very nature, imports an analogy of meaning, and not an identity of essence or action: for it is the TRANSFER of a word or sentence, from its literal signification, to a similitude. The *letter* kills; it is the *spirit* or intention that gives life. Christ says, "the words that I speak unto you, they are spirit, and they are life,"* meaning that we are not to interpret them, according to the flesh or letter, but according to the design. Jeremiah wrote in a book, all the evil that should come upon Babylon, and directed Seraiah, that when he should arrive at Babylon, he should read the words, and then bind the book to a stone, and cast it into the Euphrates, and say, "thus shall Babylon sink, and shall not rise from the evil."† But what reasonable person, would judge from this figure, that Babylon was actually and literally to become a stone, with a book tied around it, and to sink in the Euphrates! Christ's body is a type, not of our bodies, but of our souls, and therefore, the parable of His body is to be spiritually accomplished in our hearts; for the kingdom of God is *within us*. We may call a man a fox, a bear, a lion, or a leopard, yet we know that he is neither of these things literally; and although in many respects, the similitude or analogy holds, there are limits where it ends. A dead fleshly body, is a type or figure of a spirit living without faith in God: the spirit, however, is not literally or actually dead in essence, but is a living and acting spirit in all manner of wickedness; yet it is absolutely and entirely dead to all *holiness*, and all its wishes and hopes will be decomposed and shall pass away; for only the will of God can endure forever. When it is said that the *dead* shall hear the word of God, and they who hear shall live, or that, as the dead body of Christ arose from the grave and ascended to heaven, so must we arise and ascend; these words, I apprehend, are to be received in the spirit, not the letter. Those who are dead to holiness, are awakened by the word of divine truth, and if they do really hear and obey, they then spiritually arise from the grave of unbelief, and ascend to heaven, by faith in the operation of God, and do judgment and justice.

* John vi. 63. † Jeremiah li. 60-64.

Every inward condition of the mind, has its corresponding and appropriate outward condition of works and circumstances; for works may be considered as nothing but living faith: and it is folly to talk of separating them. The outward condition of the world, so far as it is produced or influenced by human actions, is always in conformity with the inward condition or mind of the world; for a state of blood in the heart, produces a state of blood outwardly, and an age of darkness does the deeds of darkness. A state of death and hell, in our spiritual condition, is accompanied always by a state of death and hell in the body, or outward condition: and therefore righteousness is clothed with white, and wickedness with blood, darkness, and death. But it is, notwithstanding, the heart, or the inward condition of man, which is the immediate object of the divine commandment and promise; for as wisdom says, "my son, attend to my words; incline thine ear unto my sayings; let them not depart from thine eyes; keep them in the midst of thy heart: for they are LIFE, unto those that find them, and health to all their flesh: keep thy *heart* with all diligence, for out of IT are the issues of life."* The heart is the fountain, whence the stream issues, and it is this *fountain* which is to be made clean. The heart of the unrenewed man is a deep or *bottomless pit*, and from it arise the smoke of fire, and the legions of satan, which darken the earth. It is the heart, which, in the spiritual man, is the seat of the empire of the Son of God, and therefore, it is the heart, which, in the carnal man, is the seat of the beast. Some persons assume great credit to themselves, by asserting a carnal, sensual fulfilment of the prophecies contained in the revelation of God, as if thereby, they did the Lord more honor, by not disputing, as they think, His word. They eat the flesh, and they drink the blood of Christ, by eating and drinking the sacramental bread and wine, and they wash out their sins, by going down into the water. Instead of *honoring*, they dishonor God, by making his commandments of no effect, and fall into the same error with the Scribes and Pharisees, who rejected and slew the Lord, because He came not according to their sensual and evil notions. There is, indeed, a *literal* fulfilment of every promise and threat in the Scriptures; but to behold it, you must see first the *spiritual* fulfilment WITHIN, and then you will be at no loss to discern the literal or bodily fulfilment, in all the works of man.

* Prov. iv. 20-23.

During more than fifteen hundred years, the professing churches of Christ, have been groaning under this literal fulfilment of the plagues, and the vials of the wrath of God; also the dead bodies of the Jewish and Gentile churches, separated both from the truths of Moses and of Christ, have now, for a long time, encumbered every street and city, in spiritual Sodom and Egypt; yet carnal and sensual *Literalists*, will not suffer their dead bodies to be put into graves, or removed from sight. The Mosaic Jews claim a literal fulfilment in the advent of a Christ, to kill or enslave the Gentiles, and erect a carnal Jerusalem: and the Christian Gentiles, who are as ignorant of the Father and the Son, as the Jews are, claim a literal fulfilment in the advent of a Christ, to kill and cast into an eternal hell, each man who differs from themselves, and to erect a carnal and sensual kingdom for the *saints!* What saints? Saints, who will not touch the *spiritual* commandment of God, with one of their fingers! The commandment is, that they shall *now, at this instant*, arise from the dead, and ascend to the throne of God, executing judgment and justice; but their reply is, come down from the cross, and we will believe. They live in sin, and rejoice and make merry, and send gifts and congratulations to each other, for their supposed Christian attainments, and a fancied millennial dawn, or day of the destruction of their enemies; but while they hold in their *hands* the golden vessels, which were taken out of the temple or the house of God,* their *hearts* are filled with malignity against the Spirit of the Lord; His law is a torment to them. Barabbas is their idol and Christ they know not.

Most undoubtedly, the providential government of Jehovah, in regard to the physical structure and changes of the heavens and earth, is always literally directed by Him, with express reference to His spiritual purposes and government. The actions of physical fire and of floods, the occurrence of droughts, the falling of rains, and every circumstance, from the greatest to the least, in the material creation, and its changes, are always, I do not question, foreordained by the Lord, with a view to His kingdom, in the hearts of His people. With this subordination of matter to mind, I believe that the universe has always been, and always will be, conducted. The world now, and at all times, has been, and is, undergoing revolutions, either suddenly or gradually, by water and fire, and it may

* Daniel v. 3.

not be improbable, that, at some future day, the whole face of our earth will exhibit a new aspect, not only by the action of the hand of man, in war or peace, but by the mighty power of God, in convulsions or conflagrations. This may be so; I do not say that it will be; I am ignorant on the subject, and wait the development of further knowledge. But certain am I, from a comparison of all the texts of Scripture, that the change spoken of in the Bible, as happening at the END of the world, is not a destruction of this kind. On the contrary, old things ARE passed away, and all things are made new, when the dead souls of men are arisen from the grave of unbelief, and are made new creatures in Christ Jesus, obeying the law of love. Then it is that we put off the old man, which is corrupt, according to deceitful lusts; we speak every man truth with his neighbour, as co-members of the one body of God; our Lord dwells among and reigns with us, and the fruit of His Spirit shall be righteousness, and joy, and peace.

The word fire is, in numerous places in the Bible, employed to denote a spiritual action. I need cite only a few instances. Moses says, "The Lord thy God is a consuming fire, *even a jealous God.*"* He appeared to Moses in a burning bush, and led forth Israel in a pillar of cloud and of fire, and, at Sinai, His law was delivered in the midst of flames. His ministers are called a flame of fire.† Daniel, speaking of the Lord, says, "A fiery stream issued and came forth from before Him."‡ Malachi asks, "Who may abide the day of His coming? for He is LIKE a refiner's FIRE, and like fullers' SOAP,"§ to denote the cleansing operation of His word. "Is not my WORD *like* as a FIRE, saith the Lord, and like a HAMMER, that breaketh the rock in pieces?"‖ Christ says, "I am come to send FIRE on the earth, and what will I, if it be KINDLED ALREADY?"¶ His baptism is a baptism with fire. It consumes wickedness. The righteous dwell securely in the midst of the devouring flames which surround the throne of God; for the fire has no power to act against the truth: the upright are in safety, as the three men mentioned by Daniel in the burning fiery furnace.** But the wicked are not in safety; for wickedness burns as a fire; it kindles a fire and sends up its smoke; and the unholy are "as the fuel of the fire."†† The Lord says, "Break up your fallow ground, and sow

* Deut. iv. 24. † Heb. i. .7 ‡ Dan. vii. 10. § Mal. iii. 2.
‖ Jer. xxiii. 29. ¶ Luke xii. 49. ** Dan. iii. 27. †† Isai. ix. 18, 19.

not among thorns; circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem, lest my fury come forth *like a fire*, and burn, that none can quench it, because of the evil of your doings."* Malachi has these words, "For behold, the day cometh, that shall *burn as an oven*, and all the *proud*, yea, and all that do *wickedly*, shall be *stubble*, and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that *fear my name*, shall the Son of Righteousness arise with healing in His wings, and ye shall go forth, AND GROW UP AS CALVES OF THE STALL, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."† What! when the day of Christ came, which burnt as an oven, were the righteous, *literally*, as CALVES OF THE STALL! How can any one be in doubt about these or the like passages? Most certainly the wickedness of the world is a fierce and burning fire, which, under the law of God, consumes and destroys the strength and happiness of all who put their trust in it; this, the fearful calamities of mankind, and the desolations of empires and of countries, too well attest. But the love of Jehovah is stronger than the hate of man, and His word, as a flaming and a sharp two-edged sword, shall finally prevail over all opposition; it will enter the heart, remove and destroy all disguises, eradicate every principle of enmity, and slay the world, by destroying its wickedness; nor can it ever cease its conquests, till every adversary shall have been brought to submit himself to the salvation of the Lamb of God.

I come now to the consideration of another type, viz: the tabernacle of Moses, or, which represents the same thing, the temple of Solomon. In elucidating this subject, I shall follow the excellent Epistle of Paul to the Hebrews, and, because this Epistle is greatly misunderstood, I shall endeavor to remove the obscurities from it.

Paul is contrasting the two temples, and priesthoods, with their services. This he does, in order to show the superiority of the Christian temple and ministry over the Mosaic.

The Jewish people, and rites or ordinances, were only angels or messengers, to bring in Christ. God spake to the Jews by the prophets; but, under the Christian dispensation, He speaks to us Him-

* Jer. iv. 3, 4. † Mal. iv. 1-3.

self, in the body of Christ, and the Jewish institutions, having performed their office, are folded up as a vesture, and laid aside.

Therefore, we should give earnest heed to do the word of Christ. For if the word, under the Mosaic law, was steadfast, how shall *we* escape condemnation, if, with so many more advantages on our side, we do wrong? Beside, the ministry of the Jews never had the promise of universal dominion; but Christ, as the Son of Man, has that promise: for all things are put, or to be placed, in subjection under His feet. We do not see the accomplishment of that yet brought to pass; but we *shall* see it. However, we *do* see Jesus, who, "FOR A SHORT TIME,"* was subjected to, or made lower than Moses, through the suffering of death, crowned with glory and honor; that He, by the love of God, should taste death for every man, and in this manner purchase His kingdom. As He is our Father, and we are made in His image, He, by the assumption of our body, exhibited His kindred to us, and bore our sins, as our paschal Lamb, destroying our enmity by His atonement on the cross. He is our only sacrifice. Although born under, and for a short time subject to the law of Moses, He did not take on Him the nature of the covenant to Moses under the ceremonial law; but He holds His kingdom by right of the promise made to Abraham, which is of this nature: "I will put my laws into their *mind*, and write them *in their hearts*, and I will be to them a God, and they shall be to me a people." This covenant, (which was the spirit of the promise to Abraham,) the law, which was four hundred and thirty years afterwards, cannot disannul, that it should make the promise of no effect.†

Does any one object to Christ, that He sprang out of Judah, and not from Levi, and that, of the tribe of Judah, Moses spake nothing concerning the priesthood? But what difference does this make? For Christ does not claim the priesthood, in right of Moses, after the law of a carnal commandment; but He obtains it after the power of an endless life in righteousness. And let no one suppose, that this spiritual priesthood in righteousness, was ever inferior to a priesthood having its beginning in a ceremonial law. For Melchizedec was a priest of this high order. He was without father or mother, in any tribe to which the priesthood was promised, and, therefore, he was without any right by descent; neither was he ever set apart for the

* See the Greek text. † Compare the whole of Galatians with Hebrews.

priesthood, by sacrifices or human ordination, at the beginning of his days; nor did his priesthood end by death: but being a spiritual priest, of the same order with the Son of God, his soul or spirit remains a priest continually. Now, consider how great this priesthood is! For Levi, who was in the loins of Abraham, paid tithes to Melchizedec, in the act of the patriarch Abraham. Melchizedec was a priest even greater in righteousness than Abraham; how then can any one pretend, that the priesthood of this order is inferior to the order of Aaron, or entertain the *judaizing* notion, that perfection must come by the Levitical law.

Of what we have said, this is the substance. Our High Priest, Christ Jesus, is a Spiritual Priest. His temple is not made with hands, but is eternal in the heavens. It is true, He has gifts to offer; but they are more excellent gifts than carnal ordinances, although if you regard them correctly, those ordinances, under Moses, were in reality types or shadows of the truth. This may be plainly seen. For compare the two temples and their services. There was, under Moses, a tabernacle made. It consisted of two parts; the first, wherein was the candlestick, and the table, and the shew bread. This apartment was called the "*Sanctuary;*" and into it, the priests went always, accomplishing the will of God. After this apartment, came the place called "*The Holiest of all,*" which was separated from the sanctuary, by the SECOND VEIL. Into this second tabernacle, or holy of holies, only the high priest went alone, once every year, not without blood, which he offered for himself and the people. After the high priest had thus entered within the SECOND VEIL, he received there from the Lord, the judgment or sentence of URIM and THUMMIM, or he was made to understand the Divine will; and he then came out, or appeared again, *from the second veil,* and announced to the congregation, who were looking for or expected his coming, the will of the Father, and made them understand the words or directions of the Most High.* All this is an emblem of Christ in His spiritual kingdom. Christ is our High Priest. The holy of holies, where dwells the presence of God, is heaven.† The body of Christ, is the veil. Christ, by His own blood, having entered into heaven, shall, to those who look for Him, in faith, appear or come again, from the *second veil,* without sin, unto salvation, viz: as the Comforter, or Spirit of Truth, announcing the judgment of Urim and Thummim.‡

* Exod. xxviii. 30; Num. xxvii. 21. † Heb. ix. 24. ‡ Ezra. ii. 63; Neh. vii. 65; Acts i. 11.

That this paraphrase of Paul's Epistle to the Hebrews, is correct, I appeal to every one, who has the freedom and knowledge to examine the Greek text for himself. After reading the letter to the Galatians, read carefully all the letter to the Hebrews, as it is now translated; and then take up your Greek testament, and compare the phrase "*ek Deuterou*" in Heb. ix. 28, with the language and scope of the 3d, 6th, 7th, 8th, and 12th verses of the same chapter, and you will see that the meaning is such as I have stated.*

From this typical character of the Mosaic temple and ceremonies, and the fulfilment of them in the Spirit of Christ, we need be at no loss to understand all that the Scriptures say, concerning the ADVENT OF OUR LORD. His advent is always nigh at hand. The kingdom of God is within you; and Christ there continually reigns with his saints: He is forever announcing to us, the judgment of *Urim* and *Thummim*. He is continually delivering His people; He is continually casting down and destroying Egypt. But you do not desire, such a day of the Lord; that heaven which consists in love and good works, is not pleasing to you; the fruits of righteousness, which repay themselves, are not heaven enough for you; you desire a bloody and fierce conquering Christ, who shall literally burn up, not the sins of your enemies, but their very souls and bodies; and confine them, without hope of redemption, in a hell of fire and brimstone, without end! You rejoice in thinking of such a day of the Lord, when God shall arise to satiate His thirsting vengeance, not in corrective, redeeming punishment, but in cruel destruction and satanic wrath. This suits your ideas of a Barabbas Christ. God was once amiable, you think—He was once, mild, forgiving, and willing, and able to save to the uttermost, all who came to Him by faith; but the time is near, when He will revel in the pleasures of Moloch. This you fancy to yourselves; and

* Note. I have mentioned this subject, in "*The Seals Opened, or a Voice to the Jews*," in my comments on Hebrews. I think it right also to state here, what I have suggested in my former work, in regard to the word "*testament*," which is used in our translation, instead of "*covenant*." In this chapter (ix. Heb.) where "*testament*" occurs, read "*covenant;*" and translate the 16th and 17th verses, thus:—"For where a covenant is, there must also of necessity be the death of that which is offered, (*or appointed as the victim:*) for a covenant is confirmed upon the dead; otherwise it is of no strength at all, while that which is offered lives." I am not sure as to this translation; but I submit it to those who are better acquainted with the original than myself. It was the custom to confirm covenants by sacrifices. But whether I am right or wrong in my suggestion concerning these verses, I feel no doubt that I am correct in what I have said concerning the coming of our Lord (*ek Deuterou*)—*from the second veil*.

your hearts burn with delight, at the thought of the evil which is to consume your wretched neighbors, friends, parents, husbands, wives, children. But wo unto you, who desire such a day of the Lord! "To what end is it for you: the day of the Lord is darkness and not light,"* to all who look for the Lord in such a spirit. In rushing from one of your false doctrines to another, you are like a man, who, in fleeing from a lion, encounters a bear; or who, in entering his supposed sanctuary or temple, leans his hand on the wall, and is suddenly stung by a serpent.† Your songs are discord, and your righteousness wormwood; and all ye, who look for this Barabbas Christ, are among the very worst men in the land. The day of the Lord will sweep away your refuge of lies, and the deep waters will overflow your hiding places: and when "the overflowing scourge shall pass through, then, ye shall be trodden down by it."‡

But those who truly look for the advent of our Lord, by faith and watching, shall see and understand the day of His judgment both in the heart, within, and in the body, without; or both in the mental or spiritual condition of the world, and its outward and physical works and phenomena. It is the wicked, not the righteous, who are overtaken and destroyed by the day. They are in Babylon; but they see not the land, because their eyes are put out. The plagues of blood, darkness, and death and hell, destroy them without their knowledge; and they blasphemously lift up their polluted hands to God, in prayer, even when they smite and reject Him, and lead Him forth to crucify Him. Christ says to the church of Sardis, "If therefore, thou shalt not watch, I will come on thee, as a thief, and thou shalt not know, what hour, I will come on thee."§ The destruction of Egypt is the coming of Christ, as well as the salvation of Israel. So that each moment, day, month, year, and century, exhibit forever the coming of the Messiah, *inwardly* and *outwardly*, to each man, and to the whole world; yea, to His whole creation, with judgment and justice. But emphatically particular events of great general importance, as signal deliverances or captivities, are sometimes spoken of as the day of the Lord: not that the Lord is not always present; but on such occasions, His providences produce a new era and order of things; and thenceforward, the actions of men flow on in new channels. The destruction of Jerusalem, was such a day of the Lord, to the Jews. We ourselves, in this

* Amos. v. 18. † Amos v. 19. ‡ Isai. xxviii. 17, 18. § Rev. iii. 3.

age of the world, are on the eve of such a great and terrible day of the Lord; for the axe is now laid to the roots of nations, and the proud and the haughty will become as stubble for the fire. Let no one pride himself in the liberty of his country, the freedom of her institutions, the strength of her armies, the courage and glory of her navies; nor in her wealth, extent of territory, amount of population, variety and abundance of her manufactures, nor the grandeur and vastness of her empire. For all these things are the gifts of God, which, in His goodness, He bestowed upon us, and in His mercy, He has so long continued, that He might be glorified in our use of them; and as surely as God exists, so surely will He demand from men and nations, a just and accurate account of every thought, word, and action. The hand writing is registered on the wall, against the present age; and fearful beyond all description or imagination, will be the destruction that is to take place, UNLESS MEN REPENT.

It is certainly not my purpose to mention all the types, which are employed in the Scriptures; I design only to state some, and to explain the principles upon which I think they should be interpreted. In my opinion, they are very easily understood; they require a diligent attention to the whole context, and to the manner in which the holy penmen use the same words, types, and figures in other portions of the sacred writings; when we candidly adopt this means, we shall soon find that every difficulty vanishes. Many men, at the present day, are under a great error in supposing that the Old Scriptures are of little worth, compared with the new; or that the new contain any other doctrine, than what is stated in the old. On the contrary, the evangelists and apostles declare nothing else than what Moses and the prophets taught beforehand; and both the Old and the New Scriptures exhibit to us the same history of the one God. Paul says, "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."* It was of the *Old* Scriptures, that Paul spoke *this:* for we have no reason to believe that the New Book was then completed, even if it were written. The fact is, that the Old Books are really of *indispensable* utility. For Christ can of Himself, (namely, in a distinct and independent relation, separated from what is before ordained and declared concern-

* 2 Tim. iii. 16, 17.

ing Him,) *do nothing;* He executes only those things, of which Moses and the prophets bear witness. Neither in His *risen* character as the Comforter, or the Spirit of Truth, when He comes again from the *second veil*, to declare the judgment of Urim and Thummim, can He do any thing of Himself, by an independent mission; that is to say, without reference to the prophecies which went before on Him. For notwithstanding Christ is God, He has chosen to bind Himself by His own word, and to make the unfolding of Himself, in the person of Jesus, only a developement of those same laws, which He has prescribed for the sons of man, in whose relation He stands. Hence it is that Christ says of the Holy Spirit, what He says also of Himself, as the Son,* "He shall not speak of *Himself*, but whatsoever He shall *hear*, that shall He speak: and He will shew you things to come; He shall glorify me, for He shall receive of *mine*, and shall shew it unto you."† The Father, the Son, and the Holy Spirit, being the names of the three relations and offices of the One God, are so connected, that the Son proceeds from the Father, and speaks nothing but what was fore-ordained; and the Holy Spirit proceeds from the Father and the Son, and is equally bound by what is written. Therefore let every disciple of Christ, be constantly diligent in the reading and study of Moses and the prophets; for how else can you see or discover the fulness of the increasing purpose of God? By the knowledge of this connexion between the three relations of our Lord, you will be guarded, also, against impostures. For does any Anti-Christ come, teaching that he himself is some great one, and claiming to have dominion over you? Turn, then to Moses and the prophets, and ask, "what is written in the law; HOW READEST THOU?"‡ This is an all-important question, "WHAT IS WRITTEN?" "*To this law, and to the testimony;* if they speak not according *to the word*, it is because there is no light in them."§ Hereby you shall escape false Christs. You shall also, by the same rule, escape false comforters. For never forget, that the holy Ghost does not speak of Himself; but He speaks only what He has *heard*. SEARCH THE SCRIPTURES; both the *Old* and *New* Books, as speaking of or fulfilled in Christ. And let no man palm upon you, any doctrine as the word of God, but what you find there written and revealed.

* John v. 30. † John xvi. 13, 14. ‡ Luke x. 26. § Isaiah viii. 20.

I do not think that any person can fully understand the New Scriptures, without a familiar acquaintance with the Old. Our Saviour and His disciples, spoke the old language of the prophets, and adopted the types, parables, and figures which were prepared beforehand for them. You cannot be surprised at this. For all devout Jews, were zealous in the study of their sacred books, and the images, visions, and even words therein contained, were precious to them. When, therefore, they themselves wrote or spoke, they would adopt the same, or a like phraseology. Hence you will find all through the New Testament, a frequent use of parables, types, and exemplifications, derived from the Mosaic laws and ordinances; and even the political or national history of the Hebrews, their government, the invasions of their country, their captivity, and deliverence are employed by John, in the book of Revelation, as figurative channels or types for the foretelling of events of the very utmost importance to the whole family of man.

This is so apparent, and removes such a vast load of obscurity from the Apocalypse of this prophet, that I will state the figures or types at large.

Canaan is a type of the world, and Israel a type of the church. The meek shall inherit the earth; for as God gave Canaan to Israel, to go up and take possession of it, so has He given the whole earth to the disciples of Jesus. David says, "the righteous shall inherit the land, and dwell therein forever."* We can no more be persuaded, that our Lord would have created this earth, to be inhabited forever by wicked men, than that He would have made it, to be the residence perpetually of their types, the huge and hideous monsters and beasts of prey, whose creation preceded the formation of our first parent. As all the creations before Adam were a preparation for Adam, so all the events before the full dominion of our Lord and Saviour, Christ Jesus, are only a preparation for His glorious kingdom. True it is, that all finite objects, fail to represent fully the excellency or qualities of Him, who is without spot; no type, therefore, can exhibit our Lord in perfection. But yet, we must avail ourselves of means suited to our capacities, and must remember always, that the glory promised, is greater than any, which figures can convey, or mind can conceive, or language of man can express.

* Ps. xxxvii. 29.

Seven nations were the HEADS of Canaan, viz: "the *Hittites*, and the *Girgashites*, and the *Amorites*, and the *Canaanites*, and the *Perizzites*, and the *Hivites*, and the *Jebusites*, SEVEN NATIONS."* These nations were sometimes called Canaanites generally; although, strictly speaking, the Canaanites were only *one* of the seven nations; at other times, it seems that the name of either of the seven was also used to denote all of them collectively, as a part for the whole. Thus the Lord says, "Yet destroyed I the *Amorite* before them,"† meaning the kingdoms of Canaan. In another place, the Lord reproaches Jerusalem for her sins, "Thus saith the Lord God unto *Jerusalem*, thy birth and thy nativity is of the land of Canaan; thy father was an *Amorite*, and thy mother a *Hittite*;"‡ intending hereby to exhibit the judgment, or make known the abominations of Judah, who, instead of conducting herself as the bride of the Lord, was become full of blasphemy, and was arrayed in pride, stained with violence, polluted with murder, and willingly seduced and corrupted by the idolatries of the seven nations, whom she had been commanded to drive out from the land: for Judah did not destroy the abominations of the seven nations of Canaan; but she built herself high places, after the manner of the Canaanitish beast, with the seven heads or kingdoms, and seated herself upon the same beastly corruptions with the open enemies of God, although she presumed to hold in her hand a golden cup, as if it were the cup of the Lord, and she drank wine therein, "*and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.*" But not all at once did the corruptions of Judah reach their height: in succession did her crimes increase, and in succession, with great mercy, and love, and long-suffering, were the vials of the wrath of God poured out in judgment upon her. For if any one will attentively consider, he will perceive that every occurrence which happens to a nation, is a judgment from the hand of God. Unbelieving men shut their eyes, and exclude the vision of the great God and Avenger; they continually see false causes for their calamities, and die in ignorance of their sentence: hypocritically, or even enthusiastically, with a false confidence and fanaticism, they profess to worship, and adore, and rejoice in the Lord. But their *peace* is false, and they will awake from it with fearful horror. Wo unto those who profess the name of the Lord and remain in the sins of Canaan. It will be

* Deut. vii. 1. † Amos ii. 9. ‡ Ezek. xvi. 3.

more tolerable, in the day of judgment, for Canaan, than for them. The destruction of the Amorites and their companions, will be as nothing, compared with the ruin and desolation which will overtake those who trample upon the blood of Jesus. For as the talents bestowed upon us, so will be the use, required at at our hands.

The changes in the spiritual condition and judgments of the Jews, as recorded in the Bible history, will appear from the following sketch.

In the time of David, the Jews, as a people, prospered greatly, and this successful and victorious reign was succeeded by that of Solomon, who enjoyed unexampled peace and abundance, and built the temple of the Lord, upon enlarged dimensions, and with beautiful workmanship. Messengers and monarchs came from distant parts to Solomon, and great multitudes thronged the temple. But at last his heart was lifted up with pride and lust; he bowed down before the gods of the Zidonians and Amorites, and forsook the Lord. Then God, in His justice and wisdom, wrested TEN tribes, horns, or powers, from Judah, and established them as a separate kingdom, called Samaria, or Israel, under Jeroboam, the son of Nebat, who set up his golden calves. These ten tribes, or horns, continued to have power for a long period, contemporaneously with Judah, and they hated her, made leagues with her enemies, prosecuted wars against her, made her desolate and naked, and slew her children, and burnt her cities. More especially in the days of the wicked Ahaz, Rezin, the king of Syria, and Pekah, of Israel, made a conspiracy altogether to destroy Judah; but the Lord frustrated their purpose. Ahaz, however, instead of seeking the Lord, and depending on His promise, sent messengers to Tiglath-pileser, king of Assyria, saying, "I am THY servant and thy son; come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel."* Syria and Israel were both destroyed; the king of Assyria brought men from Babylon, from Cuthah, and from other places, and settled them in the cities of Samaria, instead of the children of Israel.† These nations, while "they *feared* the Lord," *served their own gods*, and made for themselves priests out of the "*lowest*" of the people.‡

Such was the fate of the ten horns or tribes. Let us see, now, the condition of Judah.

* 2 Kings xv. 7. † 2 Kings xvii. 24. ‡ 2 Kings xvii. 32, 33.

In the fourteenth year of Hezekiah, Sennacherib, king of Assyria, came up against Judah, and took many of her fortified cities. He sent Tartan, and Rabsaris, and Rab-shakeh, with a great host, to Jerusalem, and insulted Hezekiah, and defied the Lord, pretending to be greater than God. But his vauntings were vain. A blast came in the night, and smote, in the camp of Assyria, a hundred four score and five thousand, and their dead corpses covered the ground. So Sennacherib fled, and returned to Nineveh, and perished.

Syria, Assyria, and Egypt, and also the ten tribes, all, in their turn, strove against Judah; but none was permitted altogether to prevail. They each had power to hurt and torment her, but not to destroy. The power of captivity was reserved for Babylon. This little, or base horn, arose after the others and subverted them. In due season, and when the iniquities of Zedekiah and the Jews were come to the full, the way of Nebuchadnezzar, the monarch of the kings of the East, was prepared, and Judah was carried captive beyond the Euphrates: there lay the people, in death and captivity, for seventy years; until the Lord judged also that oppressing nation; then suddenly, and with violence, was Babylon destroyed, and the Redeemer came to Zion with rejoicing and deliverance.

I do not suppose that the events in the national history of the Jews are prophetic, absolutely, of events in the history of the Christian or professing Christian Church; I have no thought that we can tell what is to take place hereafter, by reading the books of the Kings and the Chronicles: but I do believe, that, in certain generic respects, there is an analogy in the works and operations of wickedness; unbelief revolves, as it were, in an orbit, and continually returns, with like phases, in her successive revolutions. From the past we may learn that blood, if not repented of, will always lead to dismemberment and darkness, and darkness, unless men repent and turn to God, will always lead to captivity, and death, and hell. Whether the sects, which separate themselves from an apostatizing church, will always remain under one government, as did the ten tribes; or whether they will form distinct and belligerent kingdoms; whether any portion of the professing church will really repent and delay their final captivity, as did Judah under Hezekiah; or whether they will persist in continual obstinacy and transgression, are questions which must be severally determined by the specific pro-

phecies for such purpose, if prophecies have been made, and, if no prophecies exist on the particular subject, then we must abide the instruction of time, and actual experience, or observation. These remarks I make, in order that no person may be led into visionary attempts at prophecy, by accommodating each event in past history to the future; for although "*the thing that hath been, it is that which shall be, and that which is done, is that which shall be done: and there is no new thing under the sun,*"* yet there is a difference, as well as a sameness, and possibly no two things will ever be found exactly alike. Inquirers in religious matters, should take instruction from inquirers and philosophers in astronomy and natural science, who are not deluded, by some resemblances, into a hasty conjecture and hypothesis, that all things are the same. But they diligently observe and compare every object and phenomenon; and thus, not by *creating*, but by *discovering* knowledge, they ascertain that the motions of bodies, notwithstanding they are governed by the same general laws, are, from a thousand varying influences, of very different velocities and circuits, and that combinations of the same elements may be of endless diversity in figure and action.

St. John, in the Revelation, beheld the future history of the world and of the church. He was made to understand the vision; for he was shown the judgment; that is, he was made to *understand* the judgment of the woman upon the beast. The whole vision was presented to him, miraculously, by the power of God; but yet, I presume that the Lord, in acting upon the faculties of John, conveyed the information to him, by the types which were at once, the most expressive of the subject, and suited to the individual turn of mind and disposition, or cast of character of the prophet. For if I mistake not, it is generally admitted, that the peculiar temperament of each prophet, in the holy writings, is, in some degree at least, discernable in the manner of his prophecy. But be this as it may, it is certain that to any ardent mind, deeply read in the Jewish history, and beholding the enormity of the abominations of that people, tracing also, with unerring and revealed certainty, the causes of the divine wrath and judgment upon the land, the great, leading national events, which I have mentioned, might be condensed into a hieroglyph, or a single metaphorical

* Eccl. i. 9.

picture, exhibiting the spiritual character of the times. For instance: suppose I wish to relate that the children of Israel, after being settled in the Land of Canaan, disobeyed the commands of God, and did not destroy the idolatries of the Canaanites, but engrafted their own religion upon that of the seven Canaanitish heads or nations; that they did the deeds of a lion, a bear, and of a leopard, and lay in wait to catch the prey, and devoured men; that God, therefore, dismembered them, and broke them into schisms, by separating Samaria, or the ten tribes, from Judah; that they were not reformed by this judgment, but both Israel and Judah went on, multiplying their sins more and more; that the abominations of Judah, however, exceeded the abominations of her sister Samaria;* and that Judah, by reason of her unexampled ingratitude to God, her depravity and infidelity, became as a harlot, or an adulterous, imperious woman, corrupting the earth by her wickedness, and committing all manner of lewdness, even while she pretended to hold the golden cup of sacramental, divine communion in her hand, and to be clothed and adorned with the riches and ornaments, proper to the bride of God! How could I portray these truths under a more expressive hieroglyph, than a beast rising up out of the sea of wickedness, having seven heads, typical of the Amorites, the Hittites, and other nations of Canaan; and ten horns, emblematic of Samaria; and upon his heads the name of blasphemy; his body formed with the monstrous parts or members of a leopard, and a bear, and a lion; and a woman, typical of Judah, seated upon this beast: both the woman and the beast covered with broidered work, and decked with the ornaments and rich clothing, stolen from the temple of God; she having, in her hand, a golden cup full of abominations, and filthiness of her fornication; but upon her forehead, a name written—MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH? The fact is, that the elements from which this beast is combined or put together, are actually applied to the condition of Israel and Judah, by the Lord, in the old Scriptures; as you will abundantly see, by reading Ezek., chapters xvi. xix. and xxiii.: in turning to those parts of the Bible, let us, while we hate the mention of the names of our crimes, search our hearts, to know whether we equally hate the commission of them.

* Ezek. xvi. 51.

If I were disposed to carry on the full history of ancient Judah, by additional hieroglyphics, I might, after representing the blasphemous beast and the woman, whom I have described, proceed to picture three horns, viz: Syria, Assyria, and Egypt, who, with the ten horns, or Samaria, hated the woman, or false church, and made her naked. And after these horns, I might figure another mean and contemptible, or little horn, viz: Babylon, under Nebuchadnezzar, arising with power, and plucking up by the roots, the first horns, and carrying also Judah into captivity: this state of captivity of Judah, might be presented under the parable or type of a dead body, lying polluted in the streets of Babylon, until the spirit of divine life, or repentance and righteous judgment, viz: the knowledge and love of truth, re-entered into the souls of the Jews; whereupon, by faith they arose from the dead; and holiness, or the name of the Father, was written on their foreheads, instead of the name of blasphemy and wickedness. Under like figures or hieroglyphics, I might exhibit, in pictures or parables, all the events in the destruction of Babylon; the deliverance and righteousness of Zion; the building of the second temple; and the subsequent falling away of the Jews again; and their captivity and death under Herod and the Romans.

But remember, it is not the actual history of the ancient Mosaic Church, which John, in the book of Revelation, is presenting to us, but it is the history of the world and of the church, from the time of our Saviour, comprehending all who are called by the name of Christ, whether they be real believers, or only false professors. Therefore, although John does take his figures and types from the Old Scriptures, he combines them in such a way, that they imbody to us, not the actual history of ancient Judah, but the history of the real or professing church of Christ, and of mankind, from the time of our Lord, to the end or final termination of death and hell. By an attention to this fact, we shall perceive that the particular combinations of the hieroglyphics, which I have above suggested, as typical of the identical, or full history of ancient Judah, would not be representative of the actual history of mankind and of the professing churches of Christ, any more than the ancient books of Kings and of Chronicles, could actually detail the events of modern history. Hence you will understand, why it is that St. John, in the Revelation, combines his hieroglyphics in such a man-

ner, and with such order of succession, as to suit, not the history of ancient Judah, but the history of Christianity, real or professed, and of the world, since the time of our blessed Saviour.

I have mentioned the beasts, viz: the lion, bear, and leopard, as types. These animals are all beasts of prey; yet their habits and tempers are very different. Sometimes they are used in a comparative sense, viz: the lion to denote a state of blood; the bear to denote a state of darkness; and the leopard to denote a state of increased deceitful, and confirmed spiritual death. At least, such a comparative gradation in the expression or force of the terms, appears to me to be intended, in one or more passages of Scripture. Each spiritual condition, however, expressed by these types, in a bad sense, is a state of death and hell; for blood, darkness, and death, are all states of condemnation and alienation from God, and each one implies the former; although, unquestionably, the spirit of blood, if persisted in, is followed by greater mental darkness, and blood and darkness, if continued, degenerate more and more into hardened, depraved, and deceitful blasphemy. When represented as existing together, as one beast, formed of these parts, they describe, as I conceive, a condition of society upon which the Lord has poured out His plagues of blood, darkness, and death—not perhaps seen, thus distinctly, in one nation only, but rather in many or all nations, when we extend our view over the whole earth. However, as to these and other types to denote qualities, I do not advise any person to judge of them simply by themselves, as if the same word or figure always had the same meaning, in what might be considered a spiritual glossary; but rather, I urge every reader of the Bible to judge of every word, not by itself, but by the whole context; for it is the whole context that must determine the meaning. The Bible was written by different authors, at different and remote periods, and although they all speak one and the same language, it is a language modified by each writer, according to his particular turn of mind and style of thinking. Butler, in his excellent work, has shown an analogy between our Lord's creation of His physical works, and His creation of His spiritual word. If we wish to understand the Bible, and to be free from obscurities, we must be content with the diligent study, not of a part only of the Bible, but we must carefully peruse, consider, and become familiar with the whole and entire Bible, from the beginning to the end. By construing every passage

and figure by the whole context, we shall soon be set free from the benighted or feeble and insufficient interpretations of commentators, and shall behold the whole word of God, written in such blazing characters of light, that darkness will be dispelled, and every page of the divine book shine as mid-day.

The lion is sometimes a type of the true church,* and at other times is a type of blood, or of spiritual death. It is the whole context which must determine the meaning. So, the colour *white*, is sometimes a type of the leprosy of death;† at other times, and most frequently, it is a type of the righteousness of the saints: by the contrast we must judge. If the colors red and black are mentioned, to denote blood and darkness, and these are immediately followed by the color white, but without any repentance or fruits of righteousness, we can then have no doubt that the plague of darkness is, in due season, followed by the plague of death, and that, in such case, the white is the white of leprosy,‡ and not the white of holiness. I repeat, we must search the whole context, and form our judgment from every thing that is said there, and elsewhere, in the entire book of God. The true construction will be helped from all parts, and opposed or contradicted by none, and will exhibit enlarged views of divine government, impartial judgment, omnipotent power, and redeeming love, infinitely transcending the petty conceptions and narrow limits of the thoughts of man.

The Lord, speaking of the wicked, says: "But the word of the Lord was unto *them*, precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they might go and fall backward, and be broken, and snared and taken."§ And in the book of Matthew, He says, also, "therefore I speak to *them*, in parables: because, they seeing, see not; and hearing, they hear not; neither do they understand; and in them is fulfilled the prophecy of Isaiah,‖ which saith, by hearing you shall hear, and not understand; and seeing, ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time, they should see with their eyes, and hear with their ears, and should understand with their heart, and should

* Prov. xxviii. 1; Ezek. i. 10; Rev. iv. 7; Rev. v. 5.
† Lev. xiii. 3; Num. xii. 10; 2 Kings v. 27. ‡ Zech. vi. 3. § Isai. xxviii. 13.
‖ Isai. vi. 9.

be converted, and I should heal them."* It is wonderful, but nevertheless true, that the reason men do not come to God, is because they despise God, and do not want a happiness of the kind that God enjoys; they actually prefer their sinful slavery to a holy freedom. Those alone who HUNGER and THIRST for righteousness will drink at the fountain of the word of divine Truth; their *affections* must recoil from the world, (viz: from the sins of the world,) and they must feel that sinful indulgences and appetites are *husks*, fit only for swine, before they will consent to turn from their brethren at the trough, and hasten back to their Father's house. Any man, therefore, may diligently read and hear the Scriptures, and do so for a long life, and yet die in ignorance and unbelief; yea, and may draw the most unfounded and untrue doctrines and consolations from that which, rightly considered, is a denunciation of misery against his own state of death and hell: he may take death and hell to his bosom, and embrace them as if they were heaven and salvation. This has been done, and may be done. The present age exhibits an instance of this voluntary delusion, which has now continued for centuries. In vain will it be pretended, against the express authority of the word of God, that the men who have thus fallen, were earnest in the pursuit of truth; but that it lay hid from their sight by its own inscrutable mystery and difficulty of access. For God's revelation is abundantly plain: "the way-faring men, though fools, shall not err therein."† All those who have stumbled and fallen, were betrayed by the deceits and wilful wickedness of their own hearts: "they received not the love of the truth, that they might be saved."‡ The Word of God everywhere plainly and abundantly asserts the truth; but men reject it, in the spirit of a conceited and self-wise philosophy; or they hate it, and will not come to it; or they seize upon it, with a vain-glorious and carnal mind of ambition and love of approbation among their fellow men; and they build churches and found societies to perpetuate their own name and honor. Cunningly, in the deep folds of a deceitful heart, do they hide their besetting sin; but the Lord searches their secret intents, and they perish.

But yet it is wisely ordained, in the providence of the Almighty, that even the men and sects, who will not hear and obey His true Gospel, shall be the instruments in His hands, for transmitting the

* Matt. xiii. 13-15. † Isai. xxxv. 8. ‡ 2 Thess. ii. 10.

Scriptures to others, and preparing the world for His coming. The Lord gathers all nations to Armagedden, or the mountain of Megiddo; they come up and tread upon Jerusalem and the Scriptures, that the Lord may slay them all there, and convert them, in reality, into sincere friends. The Scriptures are therefore, by the miraculous power of God, drawn up and disposed in such a manner, that they best subserve His purpose of making them a centre of action for the universe. For, although the Lord, in the promulgation of His word, has acted, through the instrumentality of man, the Scriptures are, notwithstanding, the Lord's own creation, and He has ordered and inspired the minutest part thereof, in His sovereign will. The Lord has so created this miraculous book, that even bad and deceitful men, preserve and perpetuate the Bible, which records their own destruction; and thus the glad-tidings of the salvation of God are transmitted safely through long and successive ages of blood, and darkness, and death, until at last, a generation comes, who are prepared by the chastisements of the Lord upon their fathers; and thus eventually, every rational creature of Jehovah, shall be brought to see and acknowledge the glory and perfection of the Lord, in Christ Jesus, who is the God and Father, and the Saviour, and Sanctifier of all.

CHAPTER IX.

HOLINESS.

Power and wisdom are excellent only, so far as they conduce to holiness. Power exercised in evil, is a curse; and wisdom, if you could conceive of such wisdom, employed in devising schemes of mischief, is doubly hateful.

God delivered His ten commandments to Moses, on mount Sinai, with thunderings and with lightnings, and with fearful sounds; potrents expressive of the fate of those who violate these laws. For let no one suppose that a law of God can be infringed with impunity. As the laws of physical creation operate with undeviating accuracy, so do the laws of spirit; and the ten commandments are the laws of motion, for the soul of man, to which we must be con-

formed: or else we are hurled from our centre, and driven into outer darkness.

But no man as born of Adam, can keep these laws. For as born of Adam, we obey a supposed law of selfishness, and each individual, makes his single self the centre of action. So universal and unvarying is this depravity, that the great men of the world pride themselves in their knowledge of mankind, by exposing the secret acts and operations of this selfish principle, in the various modifications which it assumes, in domestic love, the love of society, or the love of country; and by discerning in what a man places his fancied self-interest, they are enabled to predict what his course will be

To keep these laws we must be born again. *Self-love* must expel *selfishness;* self-love, which regards our neighbour, as a co-member with ourselves, of the one body of Christ, our God. An individual, whose teeth devour his arms, or whose hands tear his limbs, is a lunatic; and so every man, prince, general, and nation, who commit wilful injury to others, are deranged, and the love of self does not prevail in their hearts.

Nature and history confirm this truth. What have vanity, pride, lust, ambition, revenge done in the world; what good have they done, even to the parties, who, for a season, appeared to themselves to be most successful? Wicked men and oppressing nations, have, for a brief time, flourished in appearance; but the consuming fire of the laws of nature, or the overwhelming flood of waters, has destroyed them from existence. Thus has it always been, thus always, will it be: and volcanoes and deluges have not more changed the face of the structure of the earth, than the crimes of men have rent and destroyed our own bosoms.

It is a common saying, that a republic cannot exist without virtue. The fact is, that no nation, which has not virtue, can resist the spoiler. But as there are different degrees of national degeneracy, so there are different degrees of strength or weakness in depraved nations; sooner or later, however, the earth opens under them, and they are swallowed up in destruction.

The infancy of a bad nation, may be less marked by crimes, than its more mature age, when effeminacy shall have succeeded to courage and firmness. This does not prove that, at any time, a bad nation is as strong as a virtuous nation; but only that crimes proceed as widening streams, by successive and deeper courses,

until eventually they empty themselves into the troubled and tempestuous ocean of their own ruin.

The author of Lacon,* has some very just observations on what are called the virtues of a semi-civilized state of society. As civilization advances, and before arts and luxury are introduced, the rich proprietor has no way to spend his large revenues, but by hospitality, and by keeping numerous retainers for war, or the chase. These supposed virtues, however much disguised, are still the effects of his mere selfishness. He expends his money in those channels, because he has no other means for obtaining the advantages of society, and of distinction in the world. But as arts and science increase, and commerce and manufactures improve, a new state of things arises. *Then* the whole income of a wealthy man, however vast, may be employed upon *himself;* and the same selfishness, which before made him hospitable, now shuts his hand. The conclusion of the author's remarks I shall quote in his own words. "The Crœsus of civilization can now wear a whole forest in his pocket, in the shape of a watch; and can carry the produce of a whole estate upon his little finger, in the shape of a ring; he can gormandize a whole ox at a meal, metamorphosed into a turtle, and wash it down with a whole butt of October, *condensed* into a flagon of tokay; and he can conclude these feats by selling the whole interests of a kingdom for a bribe, and by putting the costly price of his delinquency into a snuff box." Here we see that the infancy of a bad nation is of the same genus as the maturity of a bad nation; only in the *former*, vice is compelled to put on more of the appearance of generosity: while in the *latter*, it exhibits its true lineaments and native deformity.

Any one, in reading the history of the rise and glory, the decline and fall of Rome, must be struck with the conviction, that the captivity of this haughty city, was the natural fruit of precisely the same vices, which, originally, by their early blossoms, adorned her advancing greatness. For the young flower of crime may bloom richly and fragrantly; but the matured fruit of the plant, in harvest, is death. The oppressing city, when she can no more oppress, is herself made to pass under the yoke. In vain does any man or nation, hope to prove an exception to this iron law. The Goths and Vandals inflicted upon Rome the injuries which Rome

* Lacon, or Many Things in Few Words, by the Rev. C. C. Colton, page 287.

herself had inflicted upon the States of Italy, and upon Carthage; the vile city went on to conquer, until her selfishness, by passing from poverty and hardship, into the enjoyment of wealth and the arts, was turned from social confidence into the direction of mere individual indulgence; and then she fell, because there was no man to stand to the shoulder of his fellow man, in resistance of the common enemy; but each one distrusted his neighbor.

It is the principle of *union*, which makes man powerful and victorious. This principle can exist in purity and entire vigor, only where the cement is *love*. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?"* We behold millions of people servilely groaning under the rod of a single hand. Why is this? Certainly not because one man can really enslave a nation, but because each man is enslaved by his own selfishness: their own sins have made the separation between them and liberty. The father cannot confide in his son, nor the son in his parent; children of the same family are at variance; and each one seeks only, as he imagines, to better his own condition, and to build up a house for himself, or to add an acre to his possessions, or to gratify a lust, or a passion.

Only true love can produce a union, which is invincible; but policy, and what the world calls heroism, can for a time, and within limits, produce a union of action for certain purposes, and then the effects of union are beheld, against an opposition, which has less union. The barbarian invaders of Rome, were terrible, until Constantine turned against them a united front. Belisarius and Narses, by infusing union into their legions, again made Roman slaves victorious soldiers. And Heraclius, amid the most appalling dangers, surrounded on every side by peril and calamity, revived the ancient majesty of the Cæsars, and smote his enemies in their most distant citadels.

If such be the effect of a union founded on vice, what must be the magnificent and imperishable results of a harmony, cemented by love; whose centre is God, whose sphere is the whole universe of man! Such an age the world has never yet seen. Small beginnings have heretofore been made, but mankind relapsed into vice and selfishness. Even to the present day, so enlightened, so

* Deut. xxxii. 30.

extolled, the whole fabric of social life, not in one nation only, but in all nations, is built up upon a principle of aggression and hostility, at war with the whole constitution of the mind and heart of man, and totally subversive of the benevolent design of God, in our creation.*

From all this, it is easy to perceive the absolute necessity of that righteousness, which proceeds from faith in God. Holiness, in other words, faith which works by love, is indispensable. The ten commandments, which our Lord delivered to Moses, on Mount Sinai, are not arbitrary, but are founded in the nature of things; our constitution is formed with reference to them, and we must keep them, or be scattered abroad.† If we break them, we perish; if we do them, we are saved. All unions and confederacies, which are not founded on the fulfilment of these commandments, are as false as the sands of the sea, which the next wave dashes from their place; "*but he that doeth the will of God, abideth forever.*" The strength of the disciples of Christ, is in the fact, that the blood of God has written these commandments *on their hearts;* they bear them no longer *in their hands*, written upon *stone*, but *in their hearts*, written upon *fleshly tables*, and in characters indestructible. Hence it is, that a sincere and holy brotherhood in Christ, cannot be shaken. Dangers appal them not, for they know in whom they trust: they do not fear death, because they fear, or rather reverence, Him who has the power of life and death; over all the arts and temptations of the adversary, they are victorious; they are more than conquerors; they are not overcome by lust, nor by revenge, nor by avarice, nor by ambition, and therefore Apollyon gains no power over them, by proffering the gratification of their passions,

* On this subject, I recommend attention to the pamphlet of Robert Dale Owen, on Wealth and Misery, and to Brisbane's work on Fourierism, with other publications of this kind. They are worthy the study of every one, and he who permits his prejudice to prevent him from the perusal of them, will have occasion, deeply to regret the injury which he does himself. Read them, and *judge*. But do not imagine that he who is right in some things, is necessarily right in all. Test every point.

† The fourth Commandment, enjoining the observance of the Sabbath, is equally as obligatory as the others; we must not break one of the least of them. The *Levitical* observance of a seventh day, is abrogated; but not such a keeping of it, by abstaining from work, as will enable us to devote a seventh day to religious and social exercises, having the object to improve us in the knowledge and love of God, and of each other. Upon examination, it will be found, that the law of the Sabbath, is also founded upon a law of our nature. We need such an institution, to prevent our earthly appetites from preponderating over the social feelings, and also, that we may know it is the Lord, who sanctifies us. Exod. xxxi. 13.

as bribes to purchase their aid in the subjugation of their brethren. This is the result of their keeping the law. But a violation of the law, would be attended with consequences directly the reverse. A mere profession, without practice, avails not. He who *breaks* the law, suffers under the curse of the law; be he Jew or Gentile, Christian or heathen, it is all one; *the sinner dies.*

How needful is it to have a right understanding of terms! Yet the words in Scripture, are plain enough; but men's hearts willingly misapply them, and will not come to the truth; they *hate* instruction. This is the sole secret of the immense perversions of the simple doctrine of faith taught in the Bible. The world *does* not see the truth, because the world *will* not see it; they prefer darkness to light, and obstinately shut their eyes and close their ears.

Paul says, "Abraham believed God, and it was counted unto him for righteousness. Now to him that *worketh*, is the reward not reckoned of *grace*, but of *debt*. But to him that worketh *not*, but believeth on him who justifieth the *ungodly*, his *faith* is counted for righteousness."* From this, and the like passages in Scripture, a large portion of people, bearing the name of Christians, have derived the doctrine, that we are saved by the *imputed* righteousness of Christ; in like manner, as I believe, the same persons, from other texts in the sacred book, assert that we are *damned* by the imputed *sin* of Adam! Other classes of Christians, fall also into wrong opinions of the meaning of grace, and although they admit that the moral law is obligatory upon us, they imagine that grace necessarily means some miraculous power upon the heart, impelling us by an immediate energy of the Supreme Spirit, and that no act of ours can concur with, nor resist it.†

I do not question that the Spirit of God may suggest thoughts and feelings, by an inward breathing upon us, or by inspiration. Who dare pretend to limit the operations of the Deity? Whatever we have is the Lord's. He created us from nothing, and freely bestowed upon us faculties to observe, see, compare, know, and distinguish. To all these faculties, He presents the truth or food fitted to each one individually, and invites us to feed and live, and warns us also against all counterfeit aliment. Without Him, we were nothing, and can do nothing; if separated from Him, we are

* Rom. iv. 3-5.

† See Tillotson's Sermon, No. 106, on Gal. vi. 15, where this unscriptural notion is ably refuted.

as the branches of the vine cut off from the stem, left to wither without nourishment or root, whose end is to be burned. Not only does the Lord present truth to us, but my belief is, that He also, by His divine agency upon our spirits, either directly or by second causes, inclines our hearts and helps our infirmities; He perceives and knows what it is right for Him to do in favour of each person at any time, and under any dispensation. And that which it is right for God to do, He DOES do, and there is no failure on His part.* Sufficient grace is actually extended to every being whatever, and each transgression which we commit, is a voluntary and sinful act on our part; we are furnished with ability to do all the commands of God, "*and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*"†

Grace means the free and unmerited love and abundant mercy of God bestowed upon sinners; protecting, redeeming, sanctifying, and exalting us to a holy communion with Himself. The phrase, "*abundant love and mercy,*" might, probably, (for I will not say for *certain,*) be used as convertible in all cases for the term "*grace.*" We are saved by the abundant love and mercy of God; they are His free gift: absolutely a *gift,* without deserving on our part. They may, or they may not, imply an irresistible impulse by an immediate divine agency upon our hearts; for God may exercise His own sovereign will and judgment in His own acts. The Lord, in His omniscience, sees what amount of supernatural aid to us, and what kind of providence from Him, will either incite us to a healthy and beneficial action of our powers, or destroy us by engendering presumption in our hearts, and that course of divine government, which is the very best for each individual, the Lord adopts in His

* How it is that the Lord answers prayer, we may not at all times perceive; yet He does answer prayer.

I know that I have a spirit; that this spirit is not my body; that it is the spirit which thinks, wills, and feels, and not the body. This I know, as firmly as I know any other truth. Yet my body dies, or the soul separates from it, and the eye of no *mortal* being can then detect either the existence, or any of the phenomena of my disimbodied spirit. It passes unperceived through matter, and cannot be confined. But, because you cannot *perceive* my disimbodied spirit, have you any right to deny its existence? By denying its existence, you require yourself *to believe more mysteries* than you would, by affirming its existence!

So I may not *see* the spiritual help of God on the spirit, in all His providences, both before and after the conversion of sinners, yet I belive that God *does* act by His Spirit upon our spirits.

† John iii. 19.

dealings to each one. His providence is a providence of *optimism*, for all universally, and for each individually, and nothing which He does can be mended; it is already absolutely perfect. He who *now* resists conversion, is now, at this present instant, resisting the grace of God, who does not desire that we should continue in sin; for "*the grace of God, which bringeth salvation, hath appeared to all men*,"* and *now, this day*, is the Lord's day; He is ready, and waits to save; but we are unwilling, and actually prefer sinful slavery to deliverance and freedom.

A consideration of the nature of our faculties will enable us, in some measure, to conceive the manner in which Omnipotent Wisdom should act in our conversion and sanctification. For when we understand an instrument, or mental organ, we may also, in some degree, understand the motive of the maker in its construction, and the means by which he intends it should perform its functions.

Causality traces the relations of cause and effect; comparison, the relations of resemblance or disagreement; benevolence delights in the relations of goodness and humanity, and justice gives to each one his due. Other persons have more ability than myself to arrange the organs or powers of the mind, and describe their functions. I mention the above as instances, and do it for the purpose of calling attention to the fact, that the exercise of each faculty or sentiment, implies an object or suitable relation in regard to which it is employed. Conversion and salvation demand the action of all our powers. We must love God with our whole heart, soul, strength, and mind, and our neighbour as ourselves. Now, how are all our powers and affections to be put into exercise, but by presenting to them the right objects and relations? Causality, which acts in some other way than by discerning the relations of causality, is not causality. Comparison, which acts in another manner than by comparison, loses its character. Benevolence and justice cease to be benevolence and justice, if their operations are peformed in other departments than those which belong to benevolence and justice. Wherefore, it seems to me, that God, in His grace, or abundant love and mercy, brings sinners from transgression to repentance, conversion, and salvation, by presenting to all the powers of our mind, the objects and relations suited to their action, and we, in our own accountable free agency, choose or reject the life set before us.

* Titus ii. 11.

If God should excite supreme love in us towards our heavenly Father, and towards our fellow men, by other faculties than the faculties of our heart, soul, strength, and mind, the sensations would not be an act of our present mental constitution, any more than a miraculous voice of praise, issuing from a stone or a tree, would be the act of the mineral or the plant.

However any one or more of our faculties or sentiments, may be moved by a miracle, or by secondary causes, to a very high degree of relative excitability, and then the organ will most readily grasp and retain its proper object: figuratively speaking, it will *hunger* and *thirst* for its aliment, and seize it at once. But how ought this high excitement or agitation to be produced? By a *miracle?* If so, God will display that miracle. Miracles He did perform in the infancy of the existence of the world; but now, in a more mature age of mankind, we see that God acts by natural causes, viz: by His own uniform laws, conformed to our mental and social constitution and condition. Therefore, it is my belief, that this rational and natural plan, as it is adopted by Infinite Wisdom, is infinitely more wise than any other. And I can see a good cause why the Lord has selected it. Because, as the design of His administration is to destroy carnal presumption, and to create the strongest possible love in our hearts, He has wisely made the instrumentality of our fellow men necessary to our perfection, and He requites each one of us according to our deeds. This is His perfect plan. Yet, although He uses second causes, the whole preparation and action are from the Lord. For it is God who overrules wars, and pestilences, and famines for our good. He has conferred on us the Sabbath, as a day peculiarly set apart for social worship, and has incited us to hold meetings and conventions for religious exhortation and improvement. He removes from us our idols of gold and silver, and breaks down our confederacies of aggrandizement. He smites the objects of our selfish affection with death, and continually removes every strong hold which exalts itself against His holy power. And by these, and innumerable modes which cannot be mentioned, in all His government and providences, God does actually, at this day, and will forever, excite our proper faculties to a healthy action, and cause every soul to hunger and thirst with eagerness for the bread which cometh down from heaven, and which alone can satisfy the craving appetite of our nature.

As one of the conclusions, from all that I have submitted to the reader, on the subject of this chapter, I deny that Christ's righteousness is imputed to us, *vicariously*, as our righteousness, or that Adam's sin is imputed to us, *vicariously*, as our sin. That righteousness, which we attain by our own faith in Christ, our God and Sanctifier, is our righteousness, and that sin which we commit, by our faith in ourselves, or in our own carnal strength, as man, is our sin. We die, by receiving or imbibing the spirit of the disobedience of Adam, and we arise from death, by receiving and obeying the spirit of life in Christ: "*the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.* But if the wicked will *turn from all his sins* that he hath committed, and *keep* all my, (*the Lord's,*) STATUTES, and do that which is lawful and right, he shall surely live—he shall not die. All his transgressions that he hath committed, *they shall not be mentioned unto him:* in his righteousness, *that he hath done*, he shall live."* On the contrary, when the righteous man turns from his faith, and commits iniquity, "all his righteousness *that he hath done* SHALL NOT BE MENTIONED: in his trespass that he hath trespassed, and in his sin that he hath sinned, *in them shall he die.*"† We are judged, every one, *according to our ways.*

How is it, then, that Christ is declared to be made "*sin for us,*" "that we might be made the righteousness of God in Him?"‡ and why does Paul say, in a passage before quoted, that "*faith is counted for righteousness?*"

Christ was born under the law; both the moral and the ceremonial law. He was filled with love to man, and performed all the requirements of God, blamelessly and holily; for no guile nor imperfection was found in Him, in any degree. Yet the Jews, who prided themselves in their righteousness, put Him to death as a malefactor, and chose Barabbas in His stead. Thus did God submit His strength to the weakness of man, *and die as sin* or *a* sinner. And, why? *That by this sacrifice of His own life,* HE MIGHT PUT AWAY SIN, and write His moral law of love upon our hearts. For by this sacrifice of Himself, the Lord convicts the world of *sin*, because they slew a just and holy God, who was at the very time engaged in so transcendant a work of love and salvation, that the tongue of man cannot enough express its unspeak-

* Ezek. xviii. 20-22. † Ibid. 24. ‡ 2 Cor. v. 21.

able glory. Also, He exhibits His own *righteousness;* because, although He was and is the eternal God, and the Lord of the whole earth, and although He might have smitten His murderers to atoms by His thunderbolts, or have crushed them from existence by His word, yet He dies as sin upon the cross, meek, patient, bleeding, humble; not cursing His enemies, who mocked and tortured Him, but praying for them.* But, at the same time, He convicts or reproves the world of *judgment*, and shows that He is just, when He condemns the world: because the prince of this world then was, and now is, Barabbas, the murderer and traitor. The world still worships Barabbas, in arms, the conqueror and desolator, horrid with the blood of countless millions of his murdered brethren; Barabbas on the throne, a base usurper and robber of the rights of his countrymen; Barabbas in the temple, who plunders the poor, and makes merchandize of the souls of men; Barabbas in every walk and station of life, who violates the commandments of God, and delights in hate and rapine. *Such* a Barabbas is preferred before the Lamb of God: the meek and lowly Jesus, who gave Himself a *victim* for His people. Certainly, then, God is just when He condemns the prince of this world; and our Lord must overcome His accusers, who accuse or judge Him unjustly; and He must be justified in His sayings. He that comes to God, by faith in Christ, thus slain by and for us, sees, believes, and feels all these truths. All the judgments pronounced against the world, he then knows, are pronounced *against himself*, as one of this world, a murderer of Christ. His heart is overcome by the infinite love, mercy, and humility of our great God and Saviour; instantly he hates and abandons his sins, and makes haste to bow himself before the Lord Jesus, and worships Him; from that time forth, he is a *new creature*, and obeys a new principle of life and action, and is holy as God is holy; for he conforms himself to the life of God, and lives

* Gibbon, in a note, somewhere in his fifth volume of the Decline and Fall, says that he knows but of *one religion* in which the *victim* and the *god* are the same. I cannot now find the page, or I would quote it. I know not whether he intended it as a scoff, or otherwise; but to a sincere thinker, how much glory is there in the thought that Christ *is* both our God and our victim; the Lamb slain for us! Only that God deserves to reign in our hearts, who would *die for us*. All other *gods* kill and devour their worshippers, and make victims of *them;* but Christ makes *Himself* the victim for *His people*, and is both their God and Saviour. How strong is this proof that the doctrine is really the Word of God; for such a thought would never have entered an uninspired mind! The same being the God and the victim! The name of *that* victim is above all other names!

and dies for his brethren. To such a child in Christ, God says, in Ezekiel, "*all* his transgressions that he hath committed, *they* shall not be MENTIONED unto him: in his righteousness that he hath done, *he shall live.*" Not that God does actually consider our sins as *His own sins;* nor His own righteousness *as our righteousness;* but in His *abundant love and mercy,* He accepts our present repentance and faith, and freely, for His name's sake, grants us an amnesty, and "remission of sins that are PAST, through the *forbearance* of God."* For now that we throw down our arms of rebellion, and believe and confide in Him, and do no more wilful sin, God can be "*just, and the justifier of him which believeth in Jesus.*" While we *remain in sin,* God *cannot* be just and pardon us; but when we *turn from all our sins,* and keep the commandments of God, and do that which is lawful and right, God can and does freely pardon us, for His own love's sake, and receives us as children into His family, and our transgressions, however numerous or flagrant they may have been, are never so much as *mentioned* against us. Our faith is counted for righteousness. The LOVE of God is our paschal Lamb; it is our "*scape-goat,*" which bears upon it all the iniquities of the repentant and reconciled people of God, to a land not inhabited, and we hear no more of them for ever.†

It was *we,* and not *God,* who treated Christ as sin, and slew Him as a blasphemous malefactor; we let loose upon Him all our wrath, and said, away with Him; such a person is not fit to live—crucify Him! crucify Him! But it is not God who says so. God says: this is my beloved Son, in whom I am well pleased. All these things did we do, and God, in His abundant love and mercy, *kept silence.* He turned His cheek to the smiter, and gave His body to the cross; and the reason was, because He saw that this was the only way in which He could slay the enmity of our hearts, and make us holy, as God is holy.

The doctrine of *vicariously* imputed righteousness, or vicariously imputed sin, is replete with destruction, and finds no resting place in the Scriptures. The Lord denies it, in Ezekiel: "The soul that sinneth, *it* shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wicked-

* Rom. iii. 25. † Lev. xvi. 21, 22.

ness of the wicked shall be upon him." In Matthew viii. 11, it is said of Jesus, that "*when the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick, that it might be fulfilled which was spoken by Isaias the Prophet, saying Himself took our infirmities and bare our sicknesses.*" This certainly means, as it appears to me, that *Himself, (God Himself, our Christ,)* took away or cured and removed our infirmities and sicknesses; not that our infirmities and sicknesses were *laid upon Him vicariously*, but that He is the physician of our souls, and cures or purifies us, by faith in Him. Suppose it were true, as taught by persons who hold the doctrine of vicarious imputation, that each sin demands an eternal and infinite punishment, and that the sins of all the elect are vicariously imputed to Christ, and actually put upon Him; what would be the consequence? This would follow: Christ would be in as many eternal and infinite hells, (never to escape from them,) as there are elect persons, and each of the elect persons would be transferred by the vicarious imputation of Christ's righteousness, to an eternal and infinite heaven; not only perfect, in our enjoyment of it, relatively, but perfect absolutely. Now, we know that although Christ does give us all things, ALL HIS RICHES, and although His kingdom, or heaven is, in itself, absolutely perfect, yet these riches, or this heaven, are ours, to go up and take possession of, according to our faith. The attainment of no one individual, is, I presume, in all respects, precisely the same as the attainment of another person: each one differs from the other in glory. We never can take entire possession of that, which is infinite and eternal, but we enter upon the land, and are continually going up further and higher, to take more and more possession, according to our faith, working by love. Beside, any sin, or series, or continuance of sins, which we may, at any period in our existence have committed, or which we shall, at any time hereafter commit, does and will forever, leave an eternal consequence of some kind or other upon our destiny. For he who wastes time in sin, never can make up for it by future diligence; since all portions of existence, have their allotted duty: our character, strength, and capacity for spiritual enjoyment, at each instant of our eternal duration, are influenced by the effect of every thought, word, and action, then existing, or which shall have preceded it.

The glory of a redeemed sinner, is always less, by reason of the time misemployed by him, than it would have been, had he not sinned; and therefore, every impenitent sinner may be well assured, that the longer he delays his conversion, or his faith and diligent improvement, the less holy and happy forever and ever, will be his mansion in the house of his Father.

Christ informs us that all the ten commandments, rest upon love; love to God, and love to man. When the young man came to Him and asked, what good thing shall I do, that I may have eternal life,* Jesus told him to keep the commandments. The young man answered, "all these have I kept from my youth up, what lack I yet." Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." It is thought by some, that, by this last direction, Jesus took other ground than He had taken, when He told the person to keep the commandments. But I am very far from so considering it; on the contrary, I have no doubt, that the last direction or command, was only a reiteration of the first. Why is it, that love is the fulfilling of the laws? I answer, because love actually does fulfil, that is to say—it does actually *do* and *perform the laws:* and he who has not love, does not and cannot keep any one of them. All these ten commandments are founded on the two principles; love to God and love to man: or rather it is but one and the same principle. When, therefore, the youth told Christ that he had kept the laws, our Lord by His last direction to him, shows him that he had never kept any of them: and in this emphatic manner, reiterates the absolute necessity of keeping the commandments. Christ did not come to destroy, or remove any of these ten commandments, but to fulfil them. It is the Levitical law, which is abolished; but the moral law, or the ten commandments, are now transcribed upon our hearts: and it is the delight of the faithful to do them. As however, all have broken them, therefore God hath set forth the Lord Jesus Christ, "to be a propitiation through faith in His blood, to declare His righteousness, for the remission of sins that are PAST, through the *forbearance* of God: but for the FUTURE time, if we know Christ aright, we do not break the laws, *but we observe and do them.* For how can those who are dead to enmity, (or sin,) continue any longer in enmity? Christ says, "Not every

* Matt. xix. 16-21.

one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father, which is in heaven. Many will say unto me in that day,—Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them *I never knew you*: depart from me, YE THAT WORK INIQUITY."*

That man deceives himself therefore, who, with a profession of Christ, remains in sin; or whose temper remains carnal, peevish, passionate, unamiable, and the opposite of meekness, patience, long-suffering, mercy, humility, and benevolence. We must put on Christ, and the works of Christ; and beholding the image of God in His face, we must be transformed into the same likeness. Are not the chastisements of the Lord, poured out on the earth *for their sins;* and if we do the acts of the children of disobedience, how shall we escape the same, or a worse condemnation.

Not that I believe, that at any time, we are judged in the sight of the Lord, by our outward acts. For the Lord searches the heart. Out of the heart are the issues of life; and works are nothing but living faith. We may have the right frame of mind, and yet never have the opportunity to do the outward work, corresponding to it. It is our faith, which saves us. You cannot make a stream, issuing from a corrupt fountain pure, by cleansing the outward part of the stream; you must make pure the fountain.

Neither have I any opinion, that the mind of a righteous person, will be always in the same state or frame of *feeling*. Our minds are constituted with many different powers of sentiment; hope, cautiousness, benevolence, destructiveness, and many others. When the faculty of hope predominates, the mind will be in one state of conscious feeling; when cautiousness, and a review of our conduct, and a careful examination of it, with God's law, predominates, another kind of feeling may agitate us; when we are earnest in the defence of right, and in the destruction, (not of a sinner, but of his or of our SINS,) we may then experience other sensations, which will be suited to the work in which we are engaged: for each power or employment of the mind, has its proper and peculiar energy. Let us DO right, and the right FEELING will come. It may not unfrequently happen, that when we think ourselves in a *falling* state,

* Matt. vii. 21-23.

we are actually making greater advancement in holiness, than when hope paints all things brilliantly and joyfully, and supports us with a strong assurance.

But it is necessary for me to state more fully the nature of our obligation, in regard to the ten commandments, or I may be misconceived. I do not mean that in Christ, we are under the covenant of works, either in respect to the ceremonial, Levitical law, or the the moral law, for Christ has set us free from both these laws: and how this is, in consistency with what I have before said, I will endeavor briefly to explain.

The ceremonial or Levitical law, "which stood only in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation,"* never could "make him that did the service perfect, as pertaining to the conscience." Neither could the moral law, produce a reform by itself. For if you speak to a murderer and say "*thou shalt not kill;*" or if you speak to the *worshipper* of murderers, and say, "*thou shall not bow down thyself to them, nor serve them:*" these commandments addressed to persons who love the sin and hate the commandment, will not produce life in a dead conscience. On the contrary, men will rather hate you the more, for attempting to control or reprove their desires. Yet, if you have a real and ardent love for the people, who have abandoned themselves to such evil practices, and if you earnestly intend to devote your life for the reformation of them, you would be very right in setting before them such commandments, and foretelling the miseries which should befal them, if they violated your instructions. But you must do something more even than all that. You must exhibit the beauty and excellency of your laws, not only by your *precepts*, but in your own *practice and life:* in short, you must write the laws, *not on tables of stone*, but on the very *hearts of the people*, (on their faculties, desires, affections, and passions,) and then they will form a part, as it were, of themselves, and you need not after that, enjoin the necessity of them; for they will be their *life*.

Thus it was with the moral law. The ten commandments are not addressed to the righteous, but to idolaters, or the ungodly; to the lawless and disobedient; to the unholy and profane; to murderers of fathers, and murderers of mothers, and man-slayers; to

*Heb. ix. 10.

adulterers and the defiled; to liars and perjured persons; and if there be any other thing contrary to sound doctrine."* The law serves as a tree or outward sign, by which we may have knowledge, whether we do good by keeping the law, or do evil by breaking the law; but the law itself does not touch the heart. The life or spirit of the law, which is the part of it which is intended to be immortal, is LOVE; for this one brief word, comprehends all the law and the prophets. This *life* of it, came by Christ. Not that before the advent of our Saviour in the body, the law of love, and of free justification by faith without works, was not in the world: for it is, and always has been, declared by all the works of God, in His creation and government. Adam, Abraham, David and all the righteous, now and forever, were, are, and ever will be saved by this law, and by no other. For until the law, (to Moses,) *sin was in the world;* but sin is not imputed *when there is no law:* yet we know that it was imputed, and therefore, also, we may know, that the law, viz: the law written in the creation of God, *the law of faith and love,* was the law, by which men were, and always have been justified. Adam had indeed received a *positive* commandment, not to eat of the tree;† but from Adam to Moses, death still reigned, even over them who had not sinned against such a positive law: and this proves that the law of nature is sufficiently plain, to justify God in imputing sin. But although the law always *was* in the world, yet it was darkly and feebly in the world, compared with the glorious and ever blessed revelation in Christ Jesus: and hence, under the Christian dispensation, a child in Christ, has, metaphorically speaking, the strength of a man a hundred years old, in ancient times.‡ And if this be the advantage of our present dispensation, what will be the judgment or sentence of the aged man, who now goes down to his grave, a hundred years old, a SINNER!

From what is said, it is manifest, that under this exceeding great light in Jesus, the sincere children of God, are no longer under commandments, as commandments addressed to carnal minded and ungodly men. They are children of the promised love, and not servants in the bondage of former enmity. The commandments were designed to bring us to love, and when the commandments

* 1 Tim. ix. 10. † Tillotson's Sermon; No. 101; on Micah. vi. 6, 7, 8. Vol. 5. p. 287.
‡ Isaiah lxi. 20.

shall have accomplished this end, then as children, we are in the New Jerusalem, and are no longer under the law. Christians do, indeed, as I have already at large stated, keep *all* the commandments of God, with their *whole heart, soul, mind, and strength;* for these laws are written on their hearts, and it is their meat and drink to do them. But still, the law under which they are placed, is the law of love, or the life and immortality of the law, and not the carnal commandment. Christ has delivered them from the body of that death, and they now walk in spirit with the Lord, and rejoice to serve Him in newness of mind: for love is now the life of their souls, and circulates in every impulse and fibre.

This holy dispensation, we will see to be strictly in accordance with the law of nature, and there is nothing mysterious in it, any more than we shall find in every correct family circle. What parent of a family, perceiving his children to be united by the most tender chords of affection, would ever think of calling them together and saying, John, thou *shalt* not kill Peter; Peter, thou *shalt* not rob Paul; James, thou *shalt* not bear false witness against thy brethren! These laws are all addressed to enmity, not to love. You might as well say to John, (who would gladly sacrifice his life for Peter,) John, thou shalt not kill *thyself.* And so of the others.

If, in truth, that family had ever been disobedient, rebellious, and the slaves of sin and passion, hating and destroying each other, and you had found it necessary to put them under such commandments, preparatory to your great work of making the law of love honorable, holy and beautiful; and you had at length brought them to behold yourself and their brethren as parts of themselves, all co-members of one *unit*, you might then, with propriety, address them as follows: heretofore, you did, indeed, worship the lusts and crimes of your idolatrous hearts, and you did kill, steal, and bear false witness, but now I need not mention these things as unbecoming and unlawful, for you know it of yourselves; how can you, who are dead to sin, live any longer therein!

And thus it is with the family of God. By faith in Christ, we are the children of our heavenly Father. His government is parental. We all know what that is. His banner over us, is love.

Nor could any finite being, however high and splendidly exalted his endowments and attainments might be, stand before God, under a *covenant of works.* Only God has or can have life in Himself;

and when our pride, or the inward adversary whispers to us, that we are as gods knowing good and evil, *of ourselves*, the instant that we obey this suggestion of satan, we perish. The carnal heart, as born of Adam, always has said, and does and will say, "ye shall be as gods, knowing good and evil:" and in order to kill this great serpent, which deceives the world, the Lord set before us His absolutely perfect law, which he who does has life in himself. We *cannot* live by that law. We die. But Christ came, and He did live by it: and all we live, not by the law, which is absolute and perfect, but by the free grace or abundant love and mercy of God, who imputes faith for righteousness.

The apostle John, informs us that "all unrighteousness is sin; and there is a sin not unto death."* I believe that John here means nothing more than what our Lord Himself says in Numbers xv. 22-31, that there are two kinds of sin: sins of *ignorance* and sins of *presumption*. Sins of IGNORANCE are *not* sins *unto death*: "but the soul that doeth aught PRESUMPTUOUSLY, whether he be born in the land, or a stranger, the same reproacheth the Lord, *and that soul shall be cut off from among His people*."† Sins of ignorance, however, although not *unto death*, are, in an absolute sense, *sins*; and when they come to our knowledge, they must be put away, and we must bring forth, the proper fruits of repentance.‡ Continually the disciples of Christ grow in knowledge and in grace and strength, as the revelation of the spirit of Christ, increases in them; and from this view it is manifest, that at each instant of our lives, we are undergoing spiritual changes and renewals, analogous to those which our physical body experiences, by the operation of its healthy aliment, the circulation of our fluids, the secretion and excretion of rejected parts, and the deposit of new bone, muscle, and nerve. No created intelligence can say, that he is now already perfect; but each one who diligently employs all his talents in the cause of his heavenly Father, is perfect in a *relative* sense; and this perfection, each faithful brother of Christ, our God and Father, eagerly studies to attain.

It is needful to encourage timid souls, as well as to restrain the daring. I will not, therefore, be prevented from consoling and comforting the contrite and humble backslider, by the fear that I may give boldness to the presumptuous. Christ says to His disci-

* 1 John v. 17. † Num. xv. 30. ‡ Lev. iv. 13, 14; John i. 9.

ples, "take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him, and if he trespass against thee seven times in a day, and seven times in a day, turn again to thee, saying I repent, thou shalt forgive him."* Also when Peter said to Jesus, "Lord, how oft shall my brother sin against me, and I forgive him, till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven."† Our Lord will not be exceeded by any of His disciples in holiness; and He forgives us, as He requires that we should forgive others: the finite numbers mentioned by Him, may be only expressions for infinity. His mercy is without end. The poor, weak, and trembling soul, who approaches Him, is sure to be received. He will not break the bruised reed, nor quench the smoking flax.

But wo to him who sins *presumptuously!* How can any one be saved in that state of mind? He has despised the mercy and long suffering of God, and hardened himself in iniquity, by the contemplation of goodness. His presumption must be consumed, it must be utterly destroyed. For what other sacrifice for sin remains, but that which he has rejected? All other sacrifices are now done away, and he seeks in vain for another. While therefore, he continues in the rejection of the Lamb of God, he shuts himself up in death and hell, and can expect nothing but a fearful looking for of judgment, and fiery indignation, which shall destroy all his thoughts and purposes. The sooner, therefore, that he returns to Christ, and submits himself to the cleansing and saving holiness of his Redeemer, the better for him: and Christ entreats him to return and hear His word, and fear, and do no more presumptuously.

The sins of presumption, viz: wilful sins against knowledge, are, in my apprehension, the sins which our Saviour denominates "the blasphemy against the Holy Ghost."‡ "And whosoever speaketh a word, (*ignorantly*,) against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, (viz: *wilfully against knowledge*,) it shall not be forgiven him, neither in this world, (that is, neither under the Mosaic dispensation,) neither in the world to come," (viz: the Christian dispensation.)

This sin of presumption may consist not only in open, professed, blasphemy, as when Christ is absolutely rejected, but also in a professed adoration and worship of Him, as when a people, called by

* Luke xvii. 3, 4. † Matt. xviii. 21, 22. ‡ Matt. xii. 31.

His name, appear before Him with false, hypocritical vows, with multitudes of vain, heartless services, and with the wormwood of evil works, instead of pure and sincere judgment. A people of that kind have blasphemy written upon their foreheads, even while they spread forth their hands in prayer, and lay hold of the altar: for their prayers are a pollution, and their cup is filled with blood and abominations. When men approach God in that spirit, He hides His face from them; when they call, He will not answer, and when they seek Him, they shall not find Him: "for that they hated knowledge, and did not choose the fear of the Lord."* They seek to *die to sin*, and to *live to Christ*, not in Christ's appointed way, but through their own wilful, unauthorized devices: they stumble at the stumbling-stone—the cross of God. For this reason Esau found no place of repentance, though he sought it carefully, with tears of passion and worldly sorrow; for the love of God was not in his heart, and he had no desire for that righteousness which comes by faith. The repentance of such persons is a repentance to be *repented of*, and cannot renew them. How, then, is it possible for a people in that condition of mind, to be saved? There is no salvation for them, but that very salvation which they despise. Their presumption, therefore, must first be utterly burned and consumed; they must be given up and abandoned to their own lusts; and then, when all their idols, their ambition, their vain-glory, their sensuality, their avarice, and hate, are turned to ashes, by the fire of the wrath of God, who requites them according to their deeds, seeing no hope before them, but crushed, bruised, and humbled, out of the midst of that deep pit of darkness and death, and unquenchable hell into which they are cast, they cry aloud to God for His real salvation, and His own arm snatches them from the abyss.

Christ, and only Christ, has the keys of death and hell, and He will not spare, but will utterly destroy and make an end of all death and hell. All His curses against the unbelieving, are great links in the clear-shining, golden chain of His universal salvation: for He will save the very last, lost soul.

But this unwelcome and hated doctrine of universal salvation, unwelcome to, and hated by every carnal heart, which desires an eternal hell, not for *itself*, but for *others*, I shall consider in my next chapter.

* Prov. i. 24-33; Isai. i. 10-20.

CHAPTER X.

UNIVERSAL SALVATION.

THE salvation of any soul is of unspeakable importance: How much more, therefore, should we be impressed with joy in the certainty of the salvation of ALL.

Yet, strange as it may seem, the doctrine of the salvation of all men, is not pleasing to the human mind. We, each one, desire our own salvation, and in the pride and self-esteem of our hearts, we think ourselves secure of a very favorable standing before the Lord. Our sins we extenuate, or soon forget them altogether. Such acts as we do, which are less evil in outward appearance than others we look upon with a satisfied eye, and we magnify all our virtues a thousand fold. Even persons who are severe in the judgment of themselves, are not willing that others should think and speak of them in the light in which they denounce their own offences, when they make a professed confession before God. Bad as they must really know themselves to be, they still hope that the mercy of our heavenly Father will both pardon and cleanse them. Yet this grace, which they so much need themselves, they are unwilling should be extended to others—more especially to others who remain in sin, after they themselves have made some reform in their profession or lives. What, say they, shall we, who have borne the burden and heat of the day, fare no better than these tardy workmen? Had we known that a later repentance would have been accepted, we, also, would have remained in the delights and pleasures of the vices and crimes which reluctantly we have forsaken, and the remembrance and associations of which are yet grateful to us! Holiness has no charms to such persons, and they do not see that every thought and action of our daily existence, execute their own judgment and effect upon our spirits, and that the wages of sin is always death, and the wages of holiness is eternal life with God.

This disinclination to the doctrine of universal salvation, proceeds from the carnal hate and depravity of the unrenewed mind. It is nothing more than one form of the unsparing malignity with

which, in all ages and climes, man has made war upon his brother man. What is it which incites bloodshed and conquests; which depopulates provinces, and overwhelms nations and empires in horrid and desolating despotism; which rejoices in the tears and groans of the helpless and bereaved; which enjoys a fiendish delight in witnessing or anticipating the tortures of the stake and fire, inflicted, in lingering and consuming torments, upon others; what is it, I ask, which is the author of all these demon works in the heart of man, but that same principle of unappeasable wrath upon which rests our repugnancy to the gospel doctrine, that every child of Adam shall finally be redeemed, and be made happy in Christ?

If we search through history, we shall find every where, evidences of this same principle of exclusion, operating in all the concerns of men. One nation arrogates to itself the name of *celestial*, or some other title of eminence, and considers all other people as outcasts or barbarians. The monarch claims his exclusive prerogatives, and will not acknowledge that other members of the human race, are formed of the same flesh and blood with himself. One class or caste of society usurps privileges over another, and then pretends that they are founded in nature. The Jews hated the Gentiles, and gnashed with their teeth, at the bare thought, that salvation might be preached to any but the descendants of Abraham. And so, from the earliest record of known time to the present day, and from one end of the earth to the other, in every nation, in every state of society, in every condition of domestic life, in every thought of unrenewed man, you will find this same unsparing, cruel, and fierce spirit of hate and exclusion; modified, indeed, by many circumstances, and by the medium through which it passes, but still always bearing the poisonous fruit of proscription and anathema.

Among religious exclusionists, the doctrine of the divine reprobation of certain men, and the unending duration of hell, is covered, as we might suppose, by very deceitful representations: for it would not do for Christian disciples, to avow the undisguised deformity of the principle which actuates them. I intend in the present chapter, to remove those disguises, and to exhibit the doctrine in its real character; for it is supported neither by humanity, by reason, nor by Scripture; but is directly opposed by all three. Indeed, how can any reflecting mind long retain the opinion, that a limitation of

salvation is consistent with the gospel of the blood of God, shed upon the cross, for the redemption of the world!

Suppose a person should persuade himself, that all the entire universe of creation, will be eternally *damned*, but *himself!* Here is *limitation* of saving grace; but would such exclusiveness evince the person's just conception either of himself or of the Deity? Imagine that the individual enlarges the strings of his heart, and believes that some ten or a hundred of his brethren will also share in salvation: how infinitely far is he yet, from the measure of the fulness of our Lord's redeeming love and mercy? But, now let him think, that the whole universe of intelligent beings will be saved, *except one only*—one miserable, solitary outcast, doomed forever to the burning heat and flames of an unquenchable fire; with his eyes writhing under torture, and his heart festered with blasphemy! Would not the sight of that unransomed *lost one*, leave a void in heaven? Is redeeming grace exhausted, that it cannot save all? And who is this fearful, wretched being? Is it the outcast spirit of your father or mother, or brother or sister, or child: one whom you loved dearly in life? Nay, is it *you, yourself*? Think of this! But in my opinion, it is impossible for any person, of tender and sensitive feelings, to realize the horrors of such a thought, without being driven to the verge of insanity. And yet millions of men, women, and children, who profess a love for the glory of God, are zealous in asserting the existence of an unending hell, and gladly picture to themselves a day, when all the affectionate relations of life shall be severed, and their nearest companions, friends and benefactors, shall be bound in eternal chains of darkness, and unmitigated anguish, forever and forever.

This doctrine of an unending hell, can never change the heart, nor reform the actions of the world. For centuries after centuries it has been preached and believed, and the only effect of it has been, to sink men deeper into iniquity, to harden conscience, to render its advocates more Pharisaical, obdurate, hypocritical, and cruel, and to fill the land with oppression, crime, and death. Constantine, Justinian, and Theodora, with other most pious and Christian imperial defenders of the faith, believed, no doubt, in this doctrine of an endless hell, and they lived and died in sin. The Athanasians and the Arians believed and rejoiced in it; for they delighted in peopling hell with their enemies. The Crusaders held this same doctrine,

and they went down to hell believing it. The blood-thirsty monsters, who committed the massacre of St. Bartholomew, experienced, we may suppose, a tenfold pleasure, in reflecting that their victims were doomed to everlasting flames. This doctrine, also, has armed inquisitors and persecutors, with keener weapons of torture; and instilled more venom and hateful malice into their hearts, than could have been engendered, by any other faith, in a bosom professing Christ. Christian nations, holding this belief, have, without remorse, carried on wars of ambition and rapine. A Christian clergy, who look upon this doctrine as a chief foundation stone in their creeds, are not deterred by it from extortion, and the plunder of the poor. And under this same profession of faith, in all communities, *miscalled Christian*, a SOCIAL SYSTEM has grown up, and is yet continued, at war with every principle of justice and benevolence; and whose inevitable tendency, if not counteracted by the preaching of the true gospel of our Lord, would most undoubtedly perpetuate the hell, which it has so largely contributed to make, and would render this present, actual, and fearful hell, at once eternal in duration, and infinite, and universal in dominion.*

But I may then be asked, do you pretend that God makes no distinction in the *next world*, between the righteous and the wicked, or that the impenitent believer can enter into heaven? Is not Tophet prepared of old for the unrighteous, whose "worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh?" Does not Christ Himself say, "Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels?" And is it not right that the wicked *should* be consumed? We are *here* in a *probationary* state, and if transgressors will not

* It is said of some comparative anatomists, that their skill is so accurate, if you show them a single tooth of an animal, they are able to restore the whole body.

So I would say, that if you should show to any one accurately skilled in spiritual anatomy, the great dragon tooth of eternal hell, taught by the present churches, he ought to have no difficulty in restoring the huge and deformed limbs of the Saurian beast, to which it belongs.

The doctrine, he would know, must have grown up in a church, ignorant of God, and averse to righteousness; prone to the belief of mysteries; contentious for words; of fierce, Pharisaical heart, and ravenous, revengeful, and unsparing temper. And as absurdities beget their opposites, he would perceive, that this doctrine of an unending hell, taught by some of the members of Anti-Christ, would also produce infidelity and blasphemy of entirely contrary kinds, in other of the many heads of the monster beast.

Thus spiritual anatomy might picture before us, the discordant tongues and deformed limbs of the fierce Leviathan, whose unclean and terrible body, now overspreads Christendom.

turn and accept the offer of salvation tendered to them, in what other way can they be saved?

I am very far from holding or admitting anything like the doctrine, that either in the NEXT world, or in THIS, the Lord makes no distinction between the faithful and the unbelieving. On the contrary, now and forever, in this world, and in the next, *eternally*, the wicked *are* in death and hell, and the righteous in heaven. Between the spiritual Egypt and Israel, there is an everlasting gulf fixed, an impenetrable gulf of darkness and death, so that the two people, in spirit, cannot come near each other, and God always is seen, as a light, by His children, but as a cloud and as a terror and darkness by those who hate Him. The hell of the wicked is as eternal as *themselves*. Always the *workers of iniquity* ARE in hell; their faith and works, with the consequences thereof, *are hell*. "But if the wicked will turn from all his sins that he hath committed, and keep my, (the Lord's,) statutes, and do that which is lawful and right, *he shall surely live;* he shall not die: all his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live."* The kingdom of heaven is set up upon earth; wherever believers are: it *is within you*.† Also the kingdom of hell is set up upon earth, wherever the unbelieving are: the kingdom of Satan *is within you;* the heart of him who has not faith in God is a *bottomless pit*, and there arise from it smoke and scorpions, which darken the air. This death and hell now reign in the world, as is too fatally written upon every page of its history. No impenitent unbeliever, and no hypocritical professed believer, who says, "*Lord, Lord!*" but does not DO the commandments of God, can escape from this hell. *All the workers of iniquity* are, and must eternally be in it. But, when you sincerely come to God, by faith, then you die to death and hell, or to yourselves, and you are a NEW CREATURE in Christ; you live to God, and instantly, by that fact, you ARE in heaven.

Hell, therefore, is absolutely and literally eternal to the wicked. But the wicked are not eternally wicked. For to destroy wickedness was the very object of the coming of Christ. And He will not leave His work undone. When the wicked come to Him, by real faith, then their wickedness is at an end, and a new life begins.

* Ezek. xviii. 21, 22. † Luke xvii. 21.

The wicked *are* dead *spiritually*. But even in this death, by additional wickedness, they still fall, or *die more and more*, by passing into deeper mansions in hell. They are said also to be in the grave. But by faith they arise from death or the grave. And this is the meaning of the resurrection in Christ. Martha had the erroneous opinion of the resurrection taught by the traditions of the Jews; but Jesus puts her right on the subject. He says, "I AM the resurrection and the life; he that believeth on me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."* Paul speaks of this resurrection.† He refers, I think, to the two bodies of Christ; *the first*, His natural or terrestrial body, descended from Adam through Mary; and *the second*, His spiritual or celestial body, viz: the souls of believers. Paul speaks of them under a figure. The body was sown a natural or fleshly body under the Mosaic law, but raised a spiritual body, in incorruption, viz: as the souls of believers, born under the promise, and purged from sin. I might enlarge more on this construction, but I have alluded to it in "A Voice to the Jews," page 293. Whether or not, however, I am right in this supposition of the meaning of Paul, it is certain that the resurrection is the resurrection of *a spiritual body*, and that all who are alive, by faith in Christ, ARE arisen from the dead. In unbelief we ARE dead, and by faith we ARE arisen. "*Death and hell*" are *present* here *in this world*, and the "*resurrection*" is also present.‡

These truths, viz: a present death and hell, and a present resurrection, are of immense importance to be known and felt; because

* John xi. 25, 26. † 1 Cor. xv. 44.

‡ Paul says, "it is sown a natural body; it is raised a spiritual body." A spiritual body is not a material body. Christ's natural body was not a type of our natural bodies, but a type of our souls. Christ's natural body arose, and so will His spiritual body, viz: our souls.

A spiritual body, or substance, is a body having either one, or two, or all three of these attributes, viz: *feeling*, *volition*, *reason*. Some spirits have *feeling*, and either no volition at all, or very little of it. Other spirits have *feeling* and *volition*, and either no reason at all, or very little of it. And other spirits, (in which class man is comprehended,) have *feeling*, *volition*, *and reason*. Although *feeling* may exist without volition or reason, yet volition includes feeling, and reason includes volition and feeling. Why, therefore, as our souls have reason, volition, and feeling, should they be clothed again with another spiritual body, having either one, or two, or all three of the same qualities? Should we not then have two reasons, or two wills, or two consciousnesses, perfectly distinct as unities from each other?

As, therefore, the body which arises is a spiritual body, does it not mean the souls of believers, who are figuratively the spiritual or celestial body of Christ, or the temple of God, represented under the type of His fleshly body, which He raised from the dead?

persons, who put off and defer their resurrection to a distant day, are resisting the grace of God. *Now is the accepted time;* "to-day, if you will hear His voice, harden not your hearts." For ages the earth has been deluged with human blood; consumed with the moral fires of crime and hate; a prey to wild beasts, the lion, the bear, and the leopard; and a spoil and a possession to Barabbas and Anti-Christ, in state and church: and yet men will not NOW arise from the dead; but they talk about a FUTURE resurrection, *in the next world*, when their dead fleshly bodies shall be revived, and confer upon them some fancied power, which they do not now possess!

The fact, that the resurrection spoken of and promised in the Bible, by faith in Christ, is a spiritual resurrection, made sure by the oath of God, to all who are in death and hell, incontestably establishes the resurrection in righteousness of every created, rational soul, and the utter annihilation of death and hell. I shall, therefore, consider this subject more at large, and view it in the different shapes in which objections might be offered, either from misconceived notions of the nature and action of spirit, or the supposed loss of its powers at physical death; or from any other cause which may occur to me. And I earnestly crave the reader's candid and most serious attention.

To me it seems that the opinion, which is almost universal, that our dead bodies shall be revived from the dust of the grave, proceeds from a virtual disbelief in the existence of spirit. The persons who entertain it, must imagine that a spirit has, and can have no separate and distinct existence, that is to say, that it is not a *substance*, and cannot live nor act, except in combination with matter, and thus they appear to render it only a quality of matter. They may not plainly announce this absurdity; but their assumptions and arguments lead to it. For they speak of the bodily resurrection in such a way as to evince their opinion, that a physical re-union with matter is necessary for the exercise of our mental powers and affections. If you take from them a carnal resurrection, they think you take from them life.

What kind of a body is a spiritual body? I know not. I do not even know the essence of a physical body; although I know some few of its properties or phenomena. I see, from the properties of bodies around me, that there are innumerable genera and species

of physical bodies, and, in like manner, I judge that the Almighty has not been less bountiful and magnificent in His spiritual creation. Hence, I conclude that there are also many distinct kinds or genera and species of spiritual bodies; but of the essence of them, I acknowledge my ignorance. Immense strata of rocks, I am told, are composed altogether of animalcules, coated over with a mineral protection or covering, and if by acids, or other chemical agents, you dissolve the stone, the animalcules are displayed to sight. For aught that I know, all inanimate matter may be thus, only a coating or covering for physical organized bodies, and these physical, organized bodies only another and more finely wrought form of integument for the inward and pure spirit. By the phrase, "*pure spirit*," as used here, in this connexion, I do not mean moral pureness, but merely an entire freedom from mixture with matter. And according to this conception, there may be an immeasurable gradation and variety in the spiritual universe, tending upwards from an outward assimilation to the lowest and most minute atom of mineral or vegetable substance, to pure, disimbodied spirit, made and living in the image of God.*

However, this notion about the grades, or varieties of spirits, I do not mention, as any thing of consequence in our present inquiry. But it is of consequence, and deeply of consequence, that whatever we may think of the spirits of *other* animals, *the spirit of man* is an existing pure substance, capable of an existence distinct from matter: and indeed, not only capable of such an existence, but its most perfect condition, and that in which it most nearly approaches to the character of God, is a *disimbodied* state, seeing God, in His relation of the Lord Jesus, face to face.

Men who believe without sufficient evidence, are credulous and foolish. Men who do not believe upon sufficient evidence, are obstinate and foolish. If persons will attend to what they themselves have seen, or may see, in natural somnambulism, or in the artificial state called the mesmeric, they will perceive enough to convince them that the mind is capable of action, without the necessity of aid from our bodily senses, in their usual channels. The subject is filled with mystery to me. I do not understand it. But I cannot

* I do not mean that they pass to purification by transmigration of souls. For I have no idea that a soul or spirit of one genus, can be metamorphosed into a soul or spirit of a distinct genus. Genera are, by a law of universal nature, kept distinct. And the body, I doubt not, is conformed to the genus of the spirit.

doubt, that the mind *does* act, in such a condition, by an energy superior to the obstacles which matter successfully interposes to our ordinary mental or spiritual operations. The subject is worthy—What? A theory? No: but it is worthy, and demands a most careful observation and series of experiments, to collect facts, from which the laws of God, in relation to this department of knowledge, may be discovered and arranged.

Who will say that this spiritual or sympathetic communion, directly between mind and mind, does not influence many of our feelings and passions in life? A panic seizes an army: the bravest man flies. An impulse goes through an assembly engaged in religious exercise, and men, women, and children, are acted on as by a spell. A person visits a crowded party of evil and vicious persons; he enters a gambling room, or a large assembly where many corrupted thoughts are fermenting in the bosoms of those, with whom he is placed in contact, and he feels a moral, pestilential atmosphere upon his soul, hurrying him on, by the influence of a mysterious agency, to crime and pollution; an influence which cannot be wholly accounted for, by the words which he may hear, or the actions which he may see. Spirit acts upon spirit. Be guarded, therefore; shun the assemblies of the wicked, and sit not, "in the seat of the scornful."

Schoolmen are in the habit of assuming the most absurd and contradictory notions of spirit, upon mere *dogmas;* they will manufacture a definition of it, and then from their definition, they draw out the most foolish conclusions, and look or speak the whole time, as if they were grave teachers and learned professors. Spirit, say they, exists NO WHERE; it occupies no space, and as it has no property in common with matter, we cannot affirm of it, extension or figure: spirit, therefore, they conjecture, (except the infinite Spirit,) may not be any thing more than a latent essence, or inert power, until *compacted by matter.*

But why do they exempt the Supreme Being Himself, from the law of their assumption? Why not consider Him, also, as nothing but a mere latent essence, a mere inert power?

It may possibly be true, that spirit has no quality which can be affirmed of matter. But what right have I to assume the position, simply on my own assertion? Aristotle fabricated a law concerning the velocity of falling bodies, and from his day, to the time of

Galileo, the learned men and the world, believed as Aristotle said. Church philosophers, of the present era, are even yet, no wiser than Aristotle; their learning is the traditions of schools, and the fabrications of men.

I admit, however, that an infinity of things or qualities, may be affirmed of a finite spirit, positively or negatively, which cannot be affirmed of the Deity. That which has no limit, cannot have figure, and He who is infinite and omnipresent, must every where, and at one and the same time, be full and perfect: and even did we know with precision, what a finite spirit is, we should still be infinitely far off from a knowledge of God. We must receive our knowledge of Him, from His own word. We cannot know the Deity by experiment, as we do objects in natural science; nor by consciousness, as we know ourselves. The Lord Himself, and He only, can declare Himself.

But in regard to all spirit, I start upon no theory. I confess my entire inability to comprehend it, and bow myself to the revelation in Scripture, and to the lessons of consciousness, and unvarying observation. If dogmas kept the world in physical darkness, would they not also keep the world in spiritual darkness? Be careful how you admit the authority of a definition; for under the lurking treachery of set words, you may adopt an error, which will bar your improvement, or the mental advance of the human race, for many centuries.*

* If one person is permitted to define a spirit, as a latent energy existing no where, why may I not define it, as a latent energy not existing at all? I might define matter to be every thing which exists, and spirit to be something which does not exist; and in thus assuming the nature of them, I should be as consistent and intelligible as the schoolmen.

Judging from my own consciousness, and from uniform observation, I believe that spirit occupies space. Also, I believe, that a spirit not having infinite power, may, by a Supreme Spirit, having all power, be compelled to abide and remain in any space. But yet the space is not the spirit, nor is it necessary to my idea of spirit, except, as the idea of space is necessary to the idea of the extension of an existing substance.

Whether a spirit possesses *impenetrability*, I cannot even conjecture. Nor even if it had impenetrability, could I conclude that there may not be an all-present, and every where acting infinite and Supreme Spirit, pervading all creation: for I cannot explain the mystery of the daily phenomena of electricity and galvanism. If we know not earthly things, how can we know heavenly things? And who can know the Deity in His infinity? His existence, it is impossible for us to doubt; for no finite intelligence could now exist unless Supreme Intelligence had existed from eternity, and we cannot think of this eternal mind, except as being Infinite, and every where full and perfect, as well as eternal. These are plain, undeniable truths. But the manner of the existence of the Lord, or of our own souls, who can tell? Let us abide the teaching of the Father of Lights, and not anticipate His instruction, by assumed theories. If we form conjectures, let us test them by the sure rules of *consciousness* and *observation*.

What ground have we for believing that any of the faculties of reason, volition, or sensibility, belonging to spirit, are destroyed or impaired by a dissolution of the union of spirit and body? As matter acts directly upon spirit, and spirit upon matter, our present union with the flesh, is a medium for exciting certain feelings and desires in reference to the body, which, without the body, might not exist. A disimbodied spirit may no longer be capable of being wounded by a sword: and so an imbodied spirit which keeps out of the way of a sword, may be in no danger of being wounded by it again; but yet both these spirits may have a consciousness of having been formerly wounded. The pain is not in the flesh, it is in the spirit.

Some persons imagine that death destroys sin, and they suppose sin to be an affection of the body; a disimbodied spirit, say they, can have no affinity for sin. I believe of this kind, are all or nearly all of the churches now known as the Universalist. One proof, if I mistake not, which they offer, is the text, "so also, is the resurrection of the dead; it is sown in corruption, it is raised in incorruption."* The sins, they suppose, of the *dead body*, are *purged out*, and then it is raised pure and holy, and re-united to the spirit, which, as they assert, was and must always be pure and holy: for a spirit, they think, is incapable of sin. And as they suppose that all dead bodies are *raised*, they teach that this resurrection includes a resurrection from sinful corruption; for "the *dead* shall be *raised incorruptible*."† This is an argument, which I have heard used in favor of universal salvation.

Totally wrong as they are, in the application of this text to the body, (for the body has neither holiness nor sin,) they are right in alleging that the "*incorruptible*" resurrection here spoken of, means a resurrection from sin. For by faith, we are instantly, here in this life, arisen from the *dead;* and then it is that our before corrupt souls, put on incorruption or truth. This is the "*immortality:*" as Christ said to Martha, "Whosoever liveth, and believeth in me, *shall never die.*" The Universalists seek this life in the resurrection of a dead, fleshly body: they know nothing about the resurrection of the spirit, by faith in Christ, our God, and they, as well as the Limitarians, are in death and hell.

* 1 Cor. xv. 42. † Ibid, verse 52.

It appears to be a prevailing opinion, that a disimbodied spirit will grow in knowledge and holiness, in some other way than by a natural increase of its powers and attainments, through the exercise of all its proper faculties, sentiments, and instincts. I have no such thought. I believe our advance in perfection, in the future world, is only a continuation of the principles by which we advance here; except that I deem it most probable, the spirit will exist separately from matter: or, if it *have* a material body, that body will be continued, or assumed instantly, at the dissolution of the grosser, outer covering, at what is called our natural death. I have no idea, that if a spirit does not know mathematics or history, in this world, it will, by a *miracle*, know it in the next; or, if it is vain-glorious, or ambitious, here, that it will be humble and free from conceit, by its disimbodyment. No doubt, however, our spiritual powers will become inconceivably enlarged, by separation from matter, and a change of place may, by a natural connexion between cause and effect, produce immense changes in our perceptions and affections. But still, however vast these sudden acquisitions may then be, there will eternally remain *wants* before us, the perception of which will excite in us desires; those desires will impel us to action, and our actions will be good or bad, as now they are good or bad, by *faith in*, and *obedience to*, the commands of our heavenly Father. For ever, the same laws of holiness, and of repentance, and faith, will have authority upon us, as now govern us. Our growth in righteousness will be like the divine growth of the child Jesus, typified by His body. And as our perfection will never be absolute, but only relative, and we shall never know all things, even the faithful and diligent will err, through ignorance, and shall need to bring forth the fruits of restitution and amendment, when the matter shall come to their knowledge. Thus will it be with the righteous. Also, I doubt not, the condition of the unbelieving will be a continuance of *their* present mental state; none of our powers of repentance and faith will be impaired, except by an increased voluntary disinclination to holiness. But if, at any time, we shall really call upon the Lord in sincerity, and place ourselves in harmony with His will, the fount of His eternal salvation will be opened to us, and the same keys of death and hell which here unlock our prison gates, will unbar them hereafter.

All time present, is a probationary period for all future time, now and for ever. Each present moment is, in some sense, the parent of that which succeeds, and this day carries in its events the influences which are to co-operate with all past time, in determining our destiny to-morrow. I cannot see that this law will ever be otherwise. Eternally the stream of our existence and mental character and condition, will flow on, by continuation, from the present and the past; and at ten millions of years from the instant now passing, the hour which shall then be transpiring, will also be probationary of the fate of each created soul whatever, whether then newly born, or having existed from the beginning.

This consideration should cause us well to meditate upon the importance of our fleeting moments, and to apply them to a good use; for these atoms of time are our eternity; they are our life.

If it be conceded that our faculties exist in a future state, and that our mind loses none of its powers of action, I look upon it as demonstrable that finally, at some period or other, our hearts will turn to God, by faith. For the Lord has constituted us with reference to His worship; neither will He permit us to be happy in sin, but continually He holds up the truth before us. He breaks the idols of our affections, and grinds them to powder. As He is all-powerful, wise, and good, His chastisements and love will finally prevail, and work out His will in our salvation. As He saves some, so will He save all, viz: by the use of means, and by requiting every man according to his deeds. Some are converted when young in this life; others in old age; and the residue at still more distant seasons, in their future abode, according to the free will of each: but eventually the purpose of God, as manifested in our creation, will be triumphant over the last adversary, and every knee shall bow to Jesus, and every tongue confess to Him, calling Him the Lord their righteousness and strength, and coming to Him with worship, "and all that are incensed against Him, shall be ashamed."*

The doctrine of universal salvation is fully taught by the instruction communicated under the type of the risen body of Christ, viz: the resurrection. His living body is a type of the souls of believers, living by faith in God. His dead body is a type of the

* Isai. xlv. 22-25.

souls of the unbelieving, who are not animated by the Spirit of the Lord. Christ will not leave His dead body in the grave; but will enter into it by His spirit, and bring it up from hell to heaven. Death and hell cannot retain their spoil: our dead spirits shall all arise.

The very crucifixion of our Lord proves it. Christ is grieved by the transgressions and miseries of His brethren; He has no pleasure in the death of the wicked: but His joy is great when the unrighteous turn from their evil and live. If any one were in hell eternally, the sympathy of the compassionate Saviour would be eternally pained, and He would grieve for that lost soul. It is not possible that the God of the whole earth should be thus for ever crucified afresh, and put to an open shame.* Anti-Christ rejoices in an eternal hell; but the meek and loving Jesus devoted His own life to death, that He might destroy death; and He has full power to accomplish His divine purpose.

The remaining points, which are involved in the question, I will throw into the form of objections and answers.

Objection. There are two resurrections spoken of: the first, the resurrection of life, and the second, the resurrection of damnation. The word resurrection, therefore, does not always mean a spiritual resurrection by faith in Christ.

Answer. No. It means a change in the principle of life, affecting all our thoughts, feelings, and actions. The only evidence to us, of its character, is its fruits. By our fruits, we are known. Those who, by faith in Christ, *do good*, experience the resurrection of the just, or of life, and those who by a false profession in Christ, do evil, experience the resurrection of the unjust, or of damnation. By way of eminence, the word "*resurrection*," is applied to denote our ascent from the grave of unbelief, by a true faith in Christ our God and Saviour. But figuratively, also, it is applied to those who falsely profess the name of God, and who do evil, under a pretended faith, which should lead them to holiness. Such persons, when Christ is preached to them, arise from one grave of unbelief, to sink more deeply into another, and remain in their sins, under the ruinous conception, that God permits them to keep alive their impatient and uncharitable tempers, and to continue in transgression: they spare the Canaanites of their hearts. The witnesses of the resur-

* Heb. vi. 6.

rection of Christ, witness it, by showing the power of His resurrection upon their spirits, viz: in all their thoughts, words, desires, temper, deportment, and actions. The laws of God, operate inevitably in favor of those holy confessors, and they enjoy a heaven. Those who profess Christ, but who do evil, and thus make God the minister of sin, suffer a hell in their own affections and works.

Objection. Under your opinion of the resurrection, how do you understand the phrase,—"*the second death?*"

Answer. I understand it in the way, that I have just mentioned. Jude says of the insincere Christians, who were clouds, yielding no nourishing water, trees without fruit, that they are "twice dead," (verse 12,) that is to say, they were in the second death, or in the hell and lake of fire of their own hearts. They are withered branches, which abide not in the vine, and whose end, is to be gathered and cast into the furnace.

Objection. But John describes a judgment day, when the *dead*, small and great, stand before God, and the books are opened, containing the sentences of life and death; the dead are judged, by what is written in the books.

Answer. Certainly: thus it is always; every day, is a judgment day, and every moment, is a judgment moment. But particular great eras, or transitions in the world, changing the face of churches and of nations, are called emphatically, the sitting of the judgment. The Babylonish captivity was such a judgment. John the Baptist, announced such a day; "And now also, the axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit, is hewn down and cast into the fire." And a like time *is come at this age of the world;* for now the iniquities of the Gentiles are full, and it is the last day or period with us.

The books of life, and the books of death, are nothing but the holy Scriptures, wherein are recorded the promises of life *to* the faithful, and the threats or curses of death to the unbelieving. Read Deut., chapters xxvii., xxviii., and you will understand the opening of the books, and the knowledge or perception of judgment. Imagine not that any word of God, can fall to the ground; we are, and ever will be judged precisely, and with the most minute and absolute accuracy by the truths of Holy Writ. The dead, both small and great, including all who are dead *to* sin, by faith in God, and all who are dead *in* sin and transgression, by disobedience, *do*, and *ever*

will stand before God; and they are always judged according to their works. At times of great judgments, many wicked people, by sincere repentance and faith in God, escape from the sea of unbelief, and the death and hell of a false life; they flee from the evil which they see approaching, and are saved. But those who remain obstinate, cannot be saved nor concealed, neither by the sea, nor by death and hell; but they are most surely judged, condemned, and destroyed; and their refuge of falsehoods can bring them no succor.

Objection. This doctrine of universal salvation, encourages sin.

Answer. Not so; but the very contrary. For not only is the universal salvation of the righteous true, but the universal damnation of the doers of iniquity, is also true. The wicked are, and eternally will be, in hell; and their wickedness and hell continue, until by their own free, voluntary choice, they come to God, by faith, and scrupulously and faithfully do all His commandments. It is not saying "Lord," "Lord," that will save you, while you perform not the works of God. Unless your righteousness *exceed* the righteousness of the present churches, you can, in no case, enter into the kingdom of heaven: look to it, therefore; and instead of wishing an eternal hell for others, as if you were showing a great zeal for God, by making your brethren stand aside, and shutting them up in unending wickedness, do you yourself repent and turn to God. Search and try your heart, your temper and disposition, and prove yourself whether your name or character is written in the book of life. For not one jot of that book shall fail.

Objection. But why need I repent in this life? At death, we shall all see God, and then I can know what choice to make: certainly it will then be my free choice to go to heaven.

Answer. Look at the Jews, those angels or messengers of God, who kept not their first estate, but departed from the Lord; how have they been chained down in iron bands of darkness, until the judgment now about to be revealed! Look at the Gentiles, the chosen people, who were accepted in the place of the Jews, but who also rejected the faith; how many long hundreds of years are passed since the plagues of an impartial Deity, were poured out upon them! Jews and Gentiles sinned against the Holy Ghost, and fearful has been their doom, and yet is. From this you may learn, that presumption in sin, by a natural effect, brings you into hard-

ened iniquity, obstinacy, blasphemy, and ignorance; and surround you with circumstances of your own producing, so adverse and fatal to amendment, that, not until you shall have passed through a most fiery and appalling ordeal, can you be brought to a state of mind, ready to accept the proffered mercy. All the idols and adversaries in our affections and desires, must be burned to cinders; and we shall drink them to their very dregs.

It is is a mistaken notion to suppose, that, at physical death, the wicked enter into heaven. It is not the body that sins, but the soul. The soul, which here says, there is no God, we are here by chance, may think or say the same thing in a world of spirits: for if this world may be made and peopled by chance, so may a world of spirits. Forever we shall see before us, an infinity of objects which we cannot comprehend; and he who here, will not be teachable, as a little child, may commit the same sin of obstinacy hereafter. We shall always feel the *want* of something, and that want will make its appeal to our tastes, sentiments, or instincts; hence in a future world, we shall all be exposed to the same vain-glory, ambition, unjust acquisitiveness, and wrath, which now seize upon us, unless we be guarded by the same faith, which here must be our protection. Our future life, will, spiritually considered, be a continuation of our perfect life, and subject to the same laws. In this life, the tendencies of sin exert themselves to make a separation between the righteous and the wicked; this tendency, invariably existing, proves a law of nature. In the world to come, I doubt not that this tendency will be actually accomplished, and that there will be, not only a spiritual but a local separation of Israel and Egypt. There are many mansions in heaven, and many mansions in hell; the spirit, after the dissolution of the body, I make no question, is gathered to its fathers or its kindred in faith: the wicked do not see God; they go to their own place.

But grant that the wicked should stand visibly in the presence of the Deity, and speak to Him, and see Him face to face, as the Scribes and Pharisees, and as Pilate saw Christ, and conversed with Him. What folly is it to suppose that the wicked would then either recognize the Lord, as God, or that they would admire His goodness or wisdom, or adore His providences, or humble themselves before His power and sovereignty. People who think this of themselves, are wofully mistaken as to the hardness of the carnal mind,

its deceitfulness, and ignorance. Why do they not now turn to God? Is there no evidence of His existence, His presence, and government? Yes; all things are full of proof: yet they say, we want Him not; He is a satan, away with Him, crucify Him: He casts out devils by beelzebub; we are stronger and wiser and holier than He: His words are absurdity and contradiction, and His judgments, iniquity. There is no possible way, ever to come to God, but through Christ Jesus. I do not conceive, that there ever will be a state or condition in which it will be easier to know the Lord, than in the position in which mankind are placed here on this globe. For here we are infants, and we are brought to the infant Jesus; and every physical occurrence, is either a type, or a lesson, to teach us a knowledge of God, and to bring the Lord near to all our senses.

How immensely absurd and blasphemous is it for any one to delay his conversion to God, under the expectation, that it would be easier and better for him to accept life, to-morrow than to-day! If he prolong his course one moment in sin, his future glory and elevation will forever be the less by the full value of that one single instant. Beside that moment may during millions of centuries of years, retard his regeneration, and influence his destiny! For if he should physically die, or depart from this life, before his conversion, his soul, would, as we have every reason to believe, be gathered to the place set apart for spirits of that frame of mind; and then *when* might it be before the light of divine truth, should enter that abode of darkness! How do we know that spirits can wander wherever they please through space? It may be that they are fixed in a certain region of habitation, and that they cannot depart from it, unless God speaks the word. We may well suppose, that the Lord intends that such of them, as are cast out into an orb of imprisonment, and who may there be converted, shall not be permitted to leave it, until by their instrumentality, all their brother demons in that region or sphere of existence, shall be brought to a right knowledge of the Lord. It may be many circles of revolving times, before any lost spirit, who is ingulfed in that abyss, shall see the light; and then it may be countless periods afterwards, before that lost world, shall all be brought to feel the power of Christ's resurrection. By carrying out and applying to a future existence, the operations of the same laws, but in a spiritual sense, which govern and control our lives and destinies on earth, we may con-

jecture the fearful terrors of the damned in the death and hell, which lie beyond the material grave.

Objection. If we reason from the laws of nature, by which our lives, upon this sphere, are controlled, we should be induced to believe that the good and the evil will all dwell in one place, and be mixed together, as here they are, and that God will make His sun to shine, and His rain to fall, on all alike. As the early disciples had a miraculous gift of tongues, and other divine powers, we cannot deny, that instantly, at the dissolution of the union of soul and body, the soul will supernaturally be made to know all things; it will have a miraculous gift of knowledge. This is a reasonable conjecture; because we cannot doubt that God desires the instant conversion of all; therefore, He will place them in the most favorable circumstances for their benefit.

Answer. In proportion as any man is wise, he appoints a fixed order and set time for the execution of his purposes. The husbandman ploughs, then he opens and breaks the clods; when he has made the face of his land plain, he casts abroad the fitches, and scatters the cummin, and casts in the principal wheat, and the appointed barley, and the rye, in their place. Can we persuade ourselves, that the Lord of hosts is less wonderful in counsel, and excellent in working, than man; or that He has not a set and well ordered time and distribution of parts in all His doings? Most undoubtedly He will separate the evil from the just, and this is abundantly declared, both in the word of God and in the laws of nature.

God did, indeed, in confirming the mission of our Saviour, in the infancy of His new dispensation, abolish the Jewish ordinances, by miracles, no less powerful than those by which He had originally established them. But it does not follow that He will act towards the maturity of a dispensation, in the same manner as He conducted His providences towards its infancy; for infancy requires one kind of food, and manhood another. Neither would a continuance of miracles be conducive to our spiritual strength and growth. Our faculties are exercised by the action of them, and not by miracles, which supersede their use. There is no question, the more we advance in perfection, the more will the Lord display Himself to us as a God of *wisdom*, viz: by an unerring manifestation of a connexion between cause and effect, or between our faculties, or the use of them, and our works and condition. It was only for a short time that the

miracles of tongues and healing continued with the disciples. Believers now have them not. A dependence on miracles would keep us always in childhood. Suppose that a parent wished to teach his son the art or science of finding his way through a vast forest, would it be better for the father to go before the son some days' journey, and make marks on the trees with an axe, to direct the steps of the youth coming after him? or, would it be more advisable to instruct him how to guide his path by the heavens, and by the moss, and branches, and leaves of the trees, and all other signs known to woodmen? If the forest were filled with enemies, the father would be very careful not to commit his boy to the guidance of the axe marks; for he would know, that without more readiness of mind than such a mode of tuition could confer, the lad would never be strong in mind, nor secure from imposture and error. But if he made him well acquainted with the practical knowledge, befitting persons dwelling in forests, he might feel assured, that the young man would possess both courage and address, and would, in every difficulty, have a prompt means of detecting the deceits and trails of a foe, and of guarding his own steps from dangerous pursuit. From a like reason it is that God exercises our faculties, so that we may know good from evil, and that we may choose life and avoid death. We are free and accountable agents, and the Lord places before us the objects and motives suited to the constitution of our minds. If we prefer death to life, the fault is in ourselves. The Lord has no desire that we should perish; He entreats us to hear His voice, and live. But He cannot save us in any other way than by requiting us according to our works. Any other mode would perpetuate sin. There can be no holiness without free choice. Neither can there be any strength of holiness without such a diligent use of all our faculties, as will bring every power within us to the highest action and perfection.

Can any one hesitate to affirm, that the Messiah desired the conversion of all the Jews? Yet, did He convert them to faith in Him by a miracle? Did He not destroy Jerusalem? Did He not cast the people abroad among all nations? Has He not left them to this day, a prey and a spoil, a bye-word and a terror? Is not their banishment from His presence as eternal as their own voluntary unbelief and hardness of heart? Is not the spiritual law of God as inflexible and inexorable as His physical laws? If a man leap headlong from

the roof of a high building, he will perish; if a man precipitate himself from the true faith, he will likewise perish. It would be very injurious, if the Lord should abolish the connexion between cause and effect in His material government, and it would be no less injurious, if the moral connexion between cause and effect were removed in spiritual agency.

Let those, who flatter themselves that the Deity will interpose a miracle in their favor, contemplate the condition of an infant committed to the care and education of wicked and remorseless parents. Does God interpose by a miracle for that infant? Do not the laws of nature operate unerringly, and with a self-executing tendency, in such a case? Yet our heavenly Parent continually desires the repentence and reformation of the whole earth, and is grieved for our iniquities. But the fact is, that in no other way, as already said, than by rendering to each one a recompense according to our deeds, can He bring us to salvation, or conform us to His image. In vain will you seek for deliverance, except by your voluntarily coming to the cross of God, and following Jesus to Calvary.

Objection. If we cannot be saved, except through the cross of Christ, this is an argument, that for the wicked in the next world there can be no salvation. In the next world, how can the cross of God be preached? After death, the wicked can do no good work. Ecclesiastes says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no *work*, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."*

Answer. After our death, we can do no act to affect the condition of the residents in this world. Therefore, let the wicked, before death, be quick to make restitution, and to do all proper acts, while life is spared to them: for no work of theirs, beyond the grave, can reach back to remedy the effects of their past vices upon earth.

Also, let those who, by supineness, are sinking into spiritual death, have a care to themselves lest they perish, and be given up to impenitent hardness of heart. For in the grave of *unbelief*, to which they are hastening, there is no pious work, nor device, nor knowledge, nor wisdom.

But Ecclesiastes did not mean, that the dead cannot do any work, nor obtain knowledge, nor arrive at wisdom, in the world of spirits. Because if you should interpret his passage in that sense, you would

* Eccl. ix. 10.

render him an infidel and an atheist. His sentence is unrestricted, and if you take it literally, it denies any existence whatever after death, either of the righteous or the unbelieving; for he says, "there is no *work*, nor *device*, nor *knowledge*, nor *wisdom*, in the grave:" that is to say, death is annihilation.

In the grave of unbelief, whether in this world, or the next world, there is no good work. For all the works of the unbelieving are death and hell; the unrighteous proceed only from one mansion, to a deeper mansion in the unfathomable abyss. Yet, although you can do no good work in unbelief, you can, notwithstanding, escape from death and hell, and pass to heaven. How? Simply by ceasing to be in unbelief, and believing in the Lord Jesus Christ. Your faith then, is counted for righteousness. This is the law of salvation for those who are in death and hell, whether in this world, or the world to come.

Why cannot the cross of Christ, be preached to the damned in another world? That world, if peopled by departed spirits from this earth, will be filled with Jewish Scribes and Pharisees, and with a mis-called Christian clergy, who, for more than fourteen hundred years, have occupied, as their own, the pulpits and the altars of christendom; also with their flocks and admirers, who sat under their preaching, and received their words as holy manna. Probably you may find many there, who, if they should unite their memories, would be able to rehearse the whole Book of God. What hinders that the gospel should be preached in a *future* hell, as well as in the *present* hell. The whole of that gospel rests upon the two commandments, love to God and love to man, and the precepts are plain enough, only men do not choose to harken to them. Beside, from the beginning to the end of the Scriptures, you find parable upon parable, type after type, and metaphors, and comparisons drawn from innumerable objects and incidents in common life. Foolish men now complain of this typical, parabolic style of the Bible; but from this cause, the Scriptures may be indelibly engraven upon the memories of all who have heard or read them: departed spirits may carry the word with them in their minds forever. At length, under the providences of the Lord, His chastisements will be made effectual in turning some child of sin among the disimbodied intelligences, to a right reception and application of the Bible truths. Those among them, who died here, as murderers, and

publicans, and harlots, may possibly, hunger and thirst for the pure salvation, sooner than those who, in this life, flourished as priests and elders, bishops, and arch-bishops, and popes: by the instrumentality of these new preachers, others may be converted, until at last the entire reign of death may be vanquished. But vanquished, all death, even the death of priest-craft, finally, must be, however the reform may be destined to take place; for as in Adam, all die, so in Christ, shall all be made alive: the fulness of the body of Christ, must be co-extensive with His entire rational creation.

Objection. Your doctrine is the Purgatory of the Catholics.

Answer. Suppose it were! Am I to be put down, by being called names, and by its being said this is Pelagianism, or Socinianism, or Sabellianism; or that it was known and refuted a long time ago, under some obnoxious name? If you can refute it, refute it *now*; and do not condemn me, by asserting what was heretofore done by councils. I know that the Bride of the Lord was expelled from the churches, many hundred years since; but that is no reason why injustice should always prevail.

This reply I make, because I do not admit the fairness of such an objection as the last: a kind of objection very common with bigoted and narrow minds. When they cannot discover proofs and arguments really suited to the subject, they betake themselves to some unpopular name, and think that they decide every thing by a discreditable epithet.

But now in answer, I state that there is no resemblance whatever, between the Catholic doctrine of Purgatory, and the true Scriptural doctrine of universal salvation, which I have declared.

Purgatory among Catholics, is a supposed place or state, after death, in which the souls of persons are purified, or in which they expiate such offences committed in this life, as do not merit eternal damnation. After this purgation from the impurities of sin, the souls are supposed to be received into heaven.*

But my faith is that no sufferings can be an equivalent for sin, and that no chastisement is ever inflicted as a revenge or satisfaction for past transgressions, but flows as an effect and as a corrective punishment, to bring us to holiness. The longer we remain in hell, the more numerous and aggravated does our iniquity become; on

* I have taken this description from Webster's Dictionary—word, "*Purgatory.*"

the supposition, that the punishment of hell is a revenge for past disobedience, each moment in hell, would demand a new infliction of divine wrath, and so we should never escape from banishment.

Hell has no effect to make us love holiness. But our punishments in hell, have, most assuredly, the effect to destroy our idols, and to take from us our pleasures, and when we are brought to a state of utter hopelessness and destitution, we look round and say, I have no comfort here, who shall deliver me from this death? It is to this *hungering* and *thirsting* state of mind, that the promises of life and salvation in Christ are applied: for the *full* do not need a Saviour, but the *empty* and the *grieved*, those who know and feel themselves to be, *by their own sins*, borne down and trodden under foot, in the dust.

Paul writes to the Corinthians, "know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And *such*, WERE some of you; but ye are *washed*, but ye are *sanctified*, but ye are *justified*, in the name of the Lord Jesus, and by the Spirit of our God."*

What! is it absolutely true that no thief, nor drunkard, nor extortioner, shall ever inherit the kingdom of God? Shall he *never* enter there? Yes; it is now and forever true: the gates of heaven are eternally sealed against all such. But I see among the persons in *that* assembly, here on this earth, where the gospel is preached, an individual who is one or other of the characters against whom the curse is denounced; shall *that* person never enter heaven? No; not while he is a thief, a drunkard, an extortioner, or any of the names or characters against whom the curse is spoken; but if he shall turn from all his sins, and keep the Lord's statutes, and do that which is lawful and right, then he becomes a *new creature*, and he is no longer under the curse, but under the promise. At that instant, he obtains a free entrance into the mansions of bliss, as a son of God. For he WAS such as Paul mentions; but NOW he is *washed*, *sanctified*, and *justified*. TODAY, while we are yet in this existence, you proclaim the gospel of life to an unrighteous man: but he rejects the offer of salvation,

* 1 Cor. vi. 9-11.

and continues impenitent. THIRTY YEARS afterwards, however, the same person, here in this same life, becomes repentant, and is justified by faith in Christ. During that period of his obstinate rejection of divine truth, viz: during that thirty years, through all which period he perseveres and increases in presumptuous wickedness and obduracy, by what title do you call his "*place or state?*" Do you name it a "*purgatory,*" in which his soul is being purified, or in which he is expiating his offences? Do you imagine that anything which he suffers is an equivalent or satisfaction for sin? or that, by evil acts, he is cleansed and purified for a celestial residence? Undoubtedly not? For the longer he remains in transgression, the worse he becomes. The fact is, his state is "*death and hell,*" and that death and hell are and will be as eternal as his unbelief and iniquity. So, in the *next world also,* his death and hell are a *continuance* of the state *begun* here. The only door of escape is free pardon, through the grace or abundant mercy and love of God, in Christ Jesus.

Objection. But, if there can be repentance in the next world, why does our Lord say of Judas, "it had been good for that man if he had not been born?*

Answer. "For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them, than the beginning. For it had been *better* for them *not to have known* the way of righteousness, than, after they have known it, *to turn from the holy commandment delivered unto them.*"† "The *last* state of that man is worse than the *first,*"‡ who, having been "*born again,*" by the knowledge of the truth, returns to his evil house.

Objection. But Judas never did know the way of truth; for the truth was not set up until the crucifixion and resurrection of Christ.

Answer. The truth was more fully and brightly held up, after the death and resurrection of our crucified Redeemer, than it ever had been before. But notwithstanding always, all who were saved, were saved by faith in God, and in no other manner: for this we are informed, by the justification of Abraham and David, through faith, and not by works. Judas sinned *presumptuously against knowledge,* as appears by the whole transaction, and by his subsequent confession.

* Matt. xxvi. 24. † 2 Pet. ii. 20, 21. ‡ Matt. xii. 45.

Objection. Wisdom says, "Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you, then shall they call upon me, but I will not answer; *they shall seek me early, but they shall not find me.*"* Jesus speaks in a similar manner to the officers sent to arrest him: "Yet a little while, am I with you, and then I go unto Him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come."† To His disciples, He says, in another place, "The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall *not* see it."‡ These, and many other like passages, prove that men may strive to seek God, and yet that He will not be found by them. He will laugh at their calamity, and to their prayers He will turn a deaf ear. Such, we have good reason to believe, will be the lost and abandoned state of the wicked in a "*future*" hell, when God shall give them up to the lusts of their own hearts.

Answer. Yes; and such is now and ever will be the abandoned and lost state of the wicked, in their "*present*" hell on this earth, and wherever else they may be, here or hereafter. They seek the *living* among the *dead;* they seek the *risen* Jesus, by the works of death and hell, and they cannot find Him, because they do not seek Him aright. This is the state of the false churches NOW. By self-inflictions and fanaticisms, and submission to clerical exactions and oppressions, they seek to *die to sin,* and to *live to Christ;* but Christ, or holiness, or death to sin, flees from them: "for that they hated knowledge, and did not choose the fear of the Lord: they would none of, (*the Lord's,*) counsel; they despised all, (*his,*) reproof."§ To what purpose is the multitude of their sacrifices, their vain oblations, their appointed feasts, and their many prayers? Their hands are full of blood. But if they wash and cleanse themselves, and put away the evil of their doings; if they do justly, love mercy, and walk humbly before God, viz: if they love God with their whole heart, soul, mind, and strength, and their neighbor as themselves, (for on these two commandments rest all the

* Prov. i. 24-28. † John vii. 33, 34. ‡ Luke xvii. 22. § Prov. i. 29, 30.

law and the prophets,) then, though their former sins were as scarlet, they shall be white as snow; God would hear them willingly, and answer them with joy and salvation.

But God never laughs at our calamities, in the sense in which evil men express delight at the afflictions of others. On the contrary, in all our afflictions, He is afflicted. Witness His exclamation to Jerusalem:—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them, which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you, desolate. For I say unto you, ye shall not see me henceforth, *till ye shall say*, Blessed is He that cometh in the name of the Lord."* They still seek Him, but do not find Him.

When, therefore, it is said that God and His holy angels, rejoice over the destruction of the wicked, it cannot be meant that they rejoice with delight in their miseries; but they rejoice that they see the end of their calamities approaching. To their false professions and prayers, the Lord turns a deaf ear; the righteous do not wish that the bad plans and lives of the depraved should prosper: but, at the same time, they hasten with joy to relieve and console the contrite and humble.

Objection. This doctrine of universal salvation, appears to me, to take all security from the righteous. For if hell is not eternal, neither may heaven be eternal; for the same phrases, which describe the eternity of the one, are employed also, in describing the other. What security have I then, that my heaven will be unending.

Answer. All security from the unrighteous, the doctrine certainly does take. Think not, that if you commit sin, you can enter into heaven; or that, if you are in heaven, and if you stop short in your advancement, or turn aside from the true path, you can continue in favor with God. There is but one law for all men; *you must be holy as God is holy;* and we should thank God, that this is so. The Lord is no respecter of persons; and He sells no indulgence to any person, or class of men, to violate His laws. The soul that sins, shall die. Faith is all-important, and why? Because only from the right fountain of faith, can issue the right stream of

* Matt. xxiii. 37-39.

works and holiness. Holiness is the end or design of the law of faith; therefore it is that holiness or charity, is above faith, and above all other graces. He who sins ignorantly, against science, or metaphysical truth, it shall be forgiven him. He, however, who wars against piety or holiness, viz: who offends presumptuously, how shall he escape the condemnation of the heart-searching Jehovah? If you apply this law of holiness, to the lives of the *holy fathers of the Church*, as they are called, who carried the red sword of blood in their hands, and took peace from the earth, before and after Constantine, you will see them fall like lightning, (as lucifers,) from heaven to hell, where they belong. For such "saints," or "stars of heaven," there is, and should be no security; they perish as the untimely figs of a fig tree, when it is shaken by a mighty wind. But great and abundant, and unceasing security, do the glad tidings of universal salvation, afford to all who really love God, and are called according to His eternal purpose in Christ. Their heaven is, and must be forever unending.

Our minds are so constituted that we cannot have peace in hell; to be happy we must turn to God, and place ourselves in harmony with all His requirements. The effect of the chastisements, which the Lord inflicts upon us, is corrective; and sooner or later all sinful men, will hate iniquity, and yield themselves obedient disciples to the child Jesus. It is astonishing, how slowly the heart opens itself to the perception of truth. For very many hundreds of years, the most able men have hugged death to their embrace as life; they would not see their flagrant wickedness, and absurd departure from the gospel doctrine. Now, however, we have the advantages resulting from the contemplation of their vices, crimes, and chastisements, as well as our own; and the harvest is come. Even weak-minded men can now see, what, heretofore, the most talented and learned men would not behold; and we have reason to hope, that righteousness will cover the land. Such is the happy result arising from the constitution of the human mind, operated on, watched over, and aided by all the works, providences, and merciful exhibitions of truth, from our heavenly Father, Saviour, and Sanctifier. But because the irresistible tendency of the divine government, is to make us hate sin more and more, and to make us love and adhere to holiness more and more; is that any reason why men should fear that the power of truth will cease, and that we shall fall from

heaven? We quit hell, because it is not conformable to our natures as aided by the grace revealed in Jesus, and we cling to holiness, because holiness is endeared by its own beauty, and yields perpetual joy: vice is so odious, that finally, all shall be redeemed from it; and virtue or righteousness so delightful, that we can have no joy but in her path; these opposite qualities of faith and unbelief, the more they are developed, the more clearly and powerfully they exhibit themselves; yet there are men, at present, weak enough to say, that this invincible law of the universal damnation of the wicked, and the final restoration of all things, by the triumphant victory of holiness in Christ Jesus, renders our heaven insecure!

I do not mean, however, that free agents, who have once known the truth, cannot fall away from it. Adam did; David and Solomon did, and no doubt, countless numbers beside them. I do not see, how men who have once known that two and two are four, can, while their memories remain perfect, ever fall away from the knowledge of that truth; but they may add foolish visions to the truths which they know, and so pervert all their knowledge, and go astray by a fanciful system of science or practice. But the inevitable tendency of all error is to destroy itself, and Christ is an omnipotent and unfailing Saviour. Beside, the more we know of truth, the less apt we are to recede from it; and it is both our duty and our privilege, to reach forward and attain the firm pinnacle of unyielding assurance. It is promised, and it is the consequence of the diligent use of all means suited to our condition and capacities. The very curses denounced against the backsliding, and against the fearful and unbelieving, are incentives to our faithful perseverance; for even in the highest heaven, where no sin is, a voice may still be heard saying, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."* No doubt, Christ, who has promised and vowed the universal salvation of all men, has taken care, not only that His government shall convert the wicked, but that it shall retain and preserve the faithful.

To prove the perseverance of the saints, it may be thought that I should quote the promise of God to David, delivered by Nathan, in regard to Solomon, "when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy *seed* after thee, which shall proceed out of thy bowels, *and I will establish his kingdom.* He

* Heb. x. 38.

shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, *as I took it from Saul*, whom I put away before thee. And thy house and thy kingdom, shall be established forever before thee; *thy throne* shall be established forever."*

But this promise, I do not think, has reference to the doctrine of the perseverance of the saints, but to the fact that the kingdom of Judah, should not be taken from the *seed of David, as it had been taken from Saul.* Judah, and the seed of David, were to be preserved until the advent of the Messiah: and our Saviour, Himself, is sprung, according to the flesh, from David. The Lord chastised the sins of the successors of David, with the rods and stripes of the neighboring nations, but he never took the throne entirely from them, as he took it from Saul. This, I believe, is the meaning of the promise to David.

Free agents may fall away, and it is recorded that Solomon fell away: for his heart was turned away after other gods. There is no mention, that I see, of his conversion before his death, and his being the son of David, would not save him from the doom of the impenitent. Let every man, therefore, who is in the truth, take heed to himself, that he continue honest and faithful, and let him not hazard his safety by dangerous company, by worldly enticements and lusts, and by negligent conformities to wicked men. Always bear in mind, that the two doctrines, the universal condemnation of the sinful, and the universal salvation of all men, by repentance and faith, are founded on the one principle of the firm determination of the Almighty, that the whole universe of His rational creation, shall be united to Him in love and holiness, as many members, but one collective body, viz: as the body of the man Jesus, quickened and living by the indwelling spirit of our Lord Himself. And every man, who has this hope in him, purifies himself, even as God is pure.†

* 2 Sam. vii. 12-16. † 1 John iii. 3.

NOTE.

After I had finished Chapter X., I received a letter, in which the writer states that time and eternity "are two and distinct," and that "there is no reason for supposing that time, however long extended in duration, can or will form any part of" eternity. Repentance, he says, "can only have place with man, while he lives in *time*, the stability of which state, is its capability of change. But when man has done with time, there can be no more change; man has become an angel or a devil: he is no longer man; he has lost the capability of change; he can proceed, eternally, to the perfection of that state of life which he is in; and which he has made his own, by the love of it while a man."

I think it can scarcely be necessary, to attempt to disprove these positions. For suppose that the present time were, if possible, annihilated; could we afterwards say, that absolute eternity existed? The loss of any speck of time from eternity, would be a destruction of eternity in an entire sense. Time means portions of eternity, marked by, or having relation to motion; but eternity itself, is absolute time, considered without such relation.

You might as well allege that any measured space, forms no part of infinite space, as to assume that time forms no part of eternity. If I hold a staff in my hand in any direction I may say, space is continued infinitely in that direction from my hand, yet it would not be correct in me to pretend, that the portion of that infinite space which is measured from my hand, by the length of the staff, is no part of the infinity, but is separate and distinct from it. I might indeed, say so, and truly, if my object were to affirm that it is of no consequence how many extensions of measured space you subtract from infinity; the remainder is still infinite. But I should be under a misapprehension, if I should affirm that relative space, viz: that space which is the interval between any two or more objects, as between two stars, constitutes no part of the absolute infinity of extension.

Men are now, in this life, and ever will be, angels or devils, according as they have the spirit of Christ, or the spirit of satan, and by continuance in sin, they only increase sin. But when they turn from iniquity, their transgressions are mentioned no more, and they are *new* creatures. We always do, and ever shall make a moral character our own; "by the love of it."

CHAPTER XI.

PROPHECIES IN DANIEL.

"THE day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts; that it shall leave them neither root nor branch."*

The above prophecy, had its fulfilment in the time of the advent of our Lord in the flesh, when He was put to death on the cross: the fire was a spiritual fire, with a fearful abundance of outward afflictions; but not such a physical fire, as the carnal minded look for. I see nothing in the Bible to convince me, that the earth may not exist for hundreds of thousands, or millions of centuries to come; in fact, I see no prophecy, that it shall ever physically be destroyed: although possibly, and probably, immense changes, conflagrations and deluges, may occur from natural causes. Science may teach us the doctrine of the future physical destruction of our globe, but I do not think that the Scriptures teach it.

If then the earth shall continue for many thousands or millions of centuries to come, and changes and revolutions shall occur in future generations of men, in regard to morals, government, society, and religion, do you not perceive that the Bible, in order to be a perfect book, must extend its prophecies and instruction to the most remote periods of our race, as well as to the present day? Yet, the customary mode of the interpretation of prophecies, is to make all the Scriptures bear upon *a single point of time*, and to forget the generations who are to succeed us in existence.

In the seventh chapter of Daniel, the prophet speaks of four kings, or kingdoms, which the angel told him "SHALL arise out of the earth." I cannot be persuaded that the Babylonish empire formed any one of these kingdoms; because the vision was seen in the reign of Belshazzar, king of Babylon, and Babylon was then near its fall. It had lived its day, and was to perish; but these four kingdoms were spoken of in the future tense, "which shall arise."

* Mal. iv. 1.

Having dwelt upon this in "A Voice to the Jews," I shall now only briefly say, that I believe these four kingdoms are successive reigns of DEATH and HELL, and, at the destruction of the last one of them, there is to be a final end of wickedness on this earth; pure and undefiled Christianity shall then reign forever, as an everlasting kingdom.

The first death and hell, which was like a lion, with eagle's wings, I believe represents Judah, after the time of Malachi until the advent of our Saviour in the body. The lion of the tribe of Judah passed under the Roman Herodian yoke; a man's heart of baseness and fear, was given to it.

After the preaching of the gospel to the Gentiles, another reign of death and hell gradually was formed, diverse from that which had gone before. We are *now* in that state of death and hell. It is represented by a bear, with *three ribs;* although I do not know that the three ribs are intended to denote the doctrine of the Trinity of persons, but, possibly, is only an emblem of the ferocity of the beast, yet the whole figure, I conceive, is exceedingly well adapted to the state of the present churches.

The leopard, which is the third reign of death and hell, I think, comes up in Revelation ix. 13-21, from which a deliverance will be effected, as told in Revelation xi. 13-18.

The fourth beast, dreadful and terrible, and which, in Daniel, is more fully described than the others, makes its appearance, I think, in Revelation xx. 7-10. My reason for supposing so is, that a state of DEATH and HELL then occurs, as is manifest from the language used in representing the deliverance from it. You will see that "a new heaven and a new earth," (Rev. xxi. 1,) were then created; which could not have been necessary, if the old heaven, (*or churches,*) and earth, (*or nations,*) were the residences of righteousness. My impression therefore is, that the destruction of the fourth state of death and hell, in Daniel, by the sitting of the judgment, is the same that is meant by John in Revelation xx. 12. Daniel describes the death and hell more particularly than John does; but John describes the deliverance more particularly than Daniel. It is in some instances the case, in other passages of Scripture, that when a subject is once mentioned fully in one place, it is only briefly referred to in a subsequent text.

Daniel was very much favored with visions and knowledge. Some of the visions are particularly explained to him, as, for instance, those relating to the Medes and Persians, and Greece: wherefore, of such, we can have no doubt whatever. I shall, however, only speak further of the last revelation which is recorded in his book, chapters xi. and xii. The object of it was, among other things, to make him understand what should befall his people, (*the Jews,*) in the latter days: the consummation of it, after a period of very many hundred years, is, at this moment, on the very eve of being verified.

Remember that Jerusalem was an outward, visible type of the true church. But after the crucifixion and ascension of our Lord, the true church was set up in the hearts of our Lord's disciples, and Jerusalem ceased to be a representative of it. Therefore, in interpreting a prophecy concerning the church, I would be guided by many considerations, in making a distinction between the degree of a literal fulfilment of the prophecy before and after the advent of our Saviour. Prophecies concerning the state of Jerusalem, while it remained the *outward* sign and type of our Lord's temple, I might interpret more *literally* than I should prophecies having relation to the church *since that period.* But whether I should do so or not, would, I admit, depend on all the circumstances, and the whole context.

I take it for granted, that the object of the angel, in this vision, was to make Daniel understand what should befall the churches, or professing people, both before and after the advent of our Lord, in the flesh, until the time should come when the Jews, at least the greater portion of them, should cease their rebellion, and be grafted into the true faith, as foretold also by Paul in Romans xi. 24-26.

Let us now consider the two periods of the church, before and after our Lord, and interpret these Scriptures of truth more *literally,* in reference to typical Judah before the advent and death of our Saviour, and more *figuratively,* or *spiritually,* since that event, in reference to professing christendom.

In Daniel xi. 22, we see that the Prince of the Covenant was to be broken by the power which should then have sway. CHRIST was the PRINCE OF THE COVENANT, and we know that He was slain under the Roman power. Hence we learn, that the vile person, or power, to whom they should not give the honor of the kingdom, but who was to come in peaceably by falsehoods, was the Roman

nation. By starting from this point, as a landmark, we can easily, I think, trace backward the events to the beginning. The power in Judah, before the Roman, was the Maccabean, and this, I believe, is what is meant by the "*raiser of taxes, in the glory of the kingdom.* Before the Maccabees, was Antiochus Epiphanes. And thus, by the help of Newton on the prophecies, I might easily ascend to the commencement, when the rival claims of Syria on the north, and of Egypt on the south, after the death of Alexander, brought distraction and desolation upon Judah.

After the crucifixion of the Prince of the Covenant, viz: of the Messiah, a league was made between the professing church and imperial Rome, in the reign of Constantine. The emperor then was permitted to enter peaceably upon the highest offices in the church; to dispose of bishoprics and archbishoprics, and to do that which no other emperor before his time had done.

The most important events, after the union of church and state, were the dissensions and violences in the south—that is to say, in Africa; which continued for a long period, and produced much bloodshed. They led to the councils and the decrees of Nice and Chalcedon, in which the doctrines of the Trinity of the Godhead, and the Duality of Christ, were established.

But the hearts of both church and state were false and mischievous: they spoke "*lies at one table*" of communion.

These dissensions in the south were followed by the irruptions of many enemies, more especially into the European provinces of Rome. The power of the emperor was destroyed there; but arms stood on the part of the Pope of Rome: for Pepin and Charlemagne erected the Papal kingdom. Chapter xi. from verse 30 to verse 39, inclusively, I think, then, sets forth the power and corruptions of Papal Rome, which now became the principal, and comparatively the sole potentate in the west.

At verse 40, the prophecy, I believe, returns to consider the history of the eastern empire. The king of the south there mentioned, I think, is the Saracens, and they were followed by the king of the north, or the Turks. The Turks finally prevail, and plant the crescent and the palace of the successors of Mohammed in Palestine, on the glorious holy mountain, between the seas of the Mediterranean and Galilee, as well as in many other countries.

Thus, for the sins of the people, we see both the east and the west overrun by false prophets, and by death and hell; for God is no respecter of persons. But, at the appointed time, the Lord Jesus Christ, by His second advent, *in spirit*, brings deliverance; a time of great and fearful trouble prevails; yet all who do righteousness enjoy the peaceful and happy rewards of their own deeds.

I do not say, for certain, that I have obtained the correct fillings up or application of all the parts of this important prophecy. I submit it to the better judgment and learning of my readers. There can be no doubt, however, that we are now on the very eve of "*that time*" when Michael, the great Prince, shall stand up, and bring salvation to JUDAH.

CHAPTER XII.

REVELATION TO ST. JOHN.

THAT the book of Revelation is highly metaphorical, is admitted; yet, when we attempt to explain it, in a metaphorical sense, it is objected that we are *figurative*.

In what other than a *figurative* meaning, can we understand the *figures* which, most undoubtedly, are employed by the Holy Spirit in revealing this history of the world and of the churches? I shall, therefore, interpret the book metaphorically, as exhibiting spiritual things by types and figures; but, to this, I pledge myself that I shall not draw on my fancy for the constructions which I offer, but will appeal to facts and argument. A person, who has not heretofore taken this view of the Revelation, will, if candid and unprejudiced, be astonished to find how plain, and free from all mystery, this hitherto *sealed* book becomes.

The second and third chapters, which relate to the seven churches there mentioned, and which, so far as those identical churches were concerned, have, in all probability, had their fulfilment, I shall pass over, simply stating that, not impossibly, the seven conditions of those churches were, also, typical and prophetic of seven spiritual

and successive conditions of the Gentile churches, terminating, finally, in the apostacy of *Laodicea*, or a state of death and hell. But as I do not know enough of church history to say, with certainty, whether this be so or not, I merely suggest the supposition, leaving it for others, who are better informed, to compare the facts with the revelation, to say how far the analogy holds.

John saw four and twenty elders, and four beasts. The elders, I do not doubt, are typical of believing Jews, and the four beasts, of believing Gentiles; so that the elders and beasts, jointly, represent believing Jews and Gentiles, or the natural and the engrafted olives. For read 1 Chron. xxiv. 1-19, and Heb. chapter xi. verses 2, 39, 40, and you will perceive that the twenty-four seats, on which the elders sat, are representative of the twenty-four divisions of the sons of Aaron, who were engaged in the service of the house of the Lord. And from the type of the sheet, knit at the corners, and let down to the earth to Peter, filled with beasts and other unclean things, indicative of the calling of the Gentiles,* I understand that the four beasts seen by John, denote this class of people. The very great resemblance of many figures and visions seen by John and Ezekiel, which must strike you, upon comparing the two books, inclines me to the opinion that the heaven into which John was admitted, was the temple or the house of God, into which, also, Ezekiel was brought in a vision.† If so, then the "*sea*"‡ in Revelation may mean the "*molten sea*;"§ and the earth, in Rev. x. 2, upon which the angel set his foot, may express the altar for sacrifices. Among the ornaments of Solomon's temple were lions, oxen, cherubim, &c. But this does not prevent that the opinion may still be correct, that these images or likenesses were figures of the Gentiles who should enter, through grace, into the spiritual heaven. Neither is it all improbable that the four beasts seen by John, may be typical of four successive conditions of the true Christian church on earth, viz: *firstly*, the apostolic age; *secondly*, the age *new* to arise; *thirdly*, that which is described in Revelation xix. 7-21; and, *fourthly*, the last condition of the holy people, when the saints shall finally inherit and retain the earth. For although these conditions are relatively to each other, four successive conditions, yet all the members of Christ are only one body, in the same manner as all the members of Anti-Christ are only one body. We know that

* Acts x. 11-48. † Ezek. viii. 3. ‡ Rev. x. 2. § 1 Kings vii. 23.

the *seven heads* of the beast, Blasphemy, stand for mountains or kingdoms, of which *five* had already fallen, *one* was then in existence, and the *seventh* had not then come; although *successive*, in regard to each other, they were still represented together, as co-members of the one body of sin. Therefore, I think it probable that the four sanctified beasts, seen by John, together with the elders, full of eyes of faith and watchfulness, may be typical of successive states of the true church, or the saints of Christ, extending through the whole period of time, from the first advent of our Lord in the body, to the final and permanent triumph of His kingdom.

However these particular points are not necessarily connected with prophetic parts of the Revelation; I speak of them only as conjectures or probabilities,* for the purpose of inviting a future and more careful examination of them. Think of them as you please, or dismiss them altogether from your mind at present.

John was directed to write the things which he had seen, the things which then were, and the things which should be hereafter.† From which I infer that the Revelation to John, includes the history of events from the day of Christ, till the final conclusion of our Lord's warfare on earth, when He shall have conquered every thing to Himself.

I come now to Chap. vi. The white horse most unquestionably, represents the conquests of the *true church* of Christ, in the power of its apostolic purity. The red horse is a type of the condition of the blood, violence, and war in the church, which succeded the Apostolic. During this period, the ostensible saints became wedded to imperial Rome; and their faith was settled by the decrees of Nice and Chalcedon, which corrupted the Godhead into three persons, and the soul of Christ, into two natures. The black horse expresses the subsequent dark ages, when the Catholic church was united to Gothism under Pepin and Charlemagne; the Pope then became a

* But, why, I may be asked, do you speak of conjectures or probabilities *at all*. Why not speak with absolute certainty? We do not wish to *conjecture*, but to *know!*

You might as well say, that you wish no remote horizon nor distant hills or scenery in *physical* nature; nothing but the ground on which you actually tread.

Conjectures, not taken for granted, but reasoned up to by free inquiry, are the pioneers of true knowledge. The horizon recedes, as you approach it; the mist, becomes clear.

Besides, it is not the absoluteness of an assertion, which makes certainty, but the absoluteness of the proof. I may say of many things, I *know* them to be so; yet they would not be more certain, than if I said, I *believe* them.

† Rev. i. 19.

high and ruling prince. They sold the bread and wine of salvation for money; but had no power to hurt the oil and wine, namely the true disciples of Christ, who must always have known Rome for Anti-Christ. Then at the time of the reformation, came the pale horse, with death and hell; for the reformation, which was begun in a spirit of free inquiry, terminated in dictation and submission to authority. The councils of Nice and Chalcedon still triumph in protestantism; the wound of the beast, which *seemed* to be to death, was healed: in this condition of death and hell, the churches yet are. All their faith and practice are wrong. They do not know God, nor do they know the nature either of hell, or of the resurrection: but they have rejected and slain Christ, and have taken a Barabbas to their bosoms, instead of the Messiah.

At the opening of the fifth seal, John saw under the altar the souls of them, that were slain for the word of God, and for the testimony which they held;* in other words, the attention of John was directed to the true church, which still survived to that day although she had fled to the wilderness. Christ is our altar; the faithful, are dead or slain to sin, through the word of God and the testimony which they hold, and their lives are hid under Christ, our altar, in God.† There may be an allusion to this doctrine, in the Mosaic law, which directed that the blood of the bullock should be poured "*beside the bottom of the altar*,"‡ that it might be hid under the altar. The wrongs done to these righteous and elect persons, by those who dwell in sin, cry to God, day and night; but their sufferings are made to redound to their glory, and it was said to them that they should rest for a little season, until their fellow servants and brethren, that should be slain to sin, as *they* were, should be fulfilled. The meaning of this, as I conceive, is, that before the second advent, in spirit of the Lord, to judge the earth, there was to be an entire APOSTACY of the church: the man of sin, was actually to accomplish His purpose, and destroy the holy people, viz: the iniquities of the Gentiles, were to come to the full. The spiritual body of Christ, that is to say, His church, was to be put to death, and death and hell to be complete, before the spiritual resurrection was to take place, and the great day of the wrath of the Lamb to

* Those who keep the commandments of God, and have the testimony of Jesus Christ, are dead or slain to sin, and their lives are hid with Christ in God. This metaphorical style of speaking, is common in the Scriptures.

† Col. iii. 3; Heb. xiii. 10. ‡ Exod. xxix. 12.

be manifested.* From the fact that John saw the souls of the faithful, whose lives were hid in Christ, at the opening of the fifth seal, which was after the entrance of death on the pale horse, I have no doubt, that, at the commencement of the reformation, there were still surviving true disciples of God; but I infer from the whole context that the church soon after perished, by the individuals dying, and the new generation falling in with and adopting the reformed communion. It was a stumbling block in the way, and deceived men.

After this, John saw when the sixth seal was opened, and there was a great earthquake, foretelling the great convulsions, agitations and revolutions, which should occur in the great day of the Lord, when the true gospel should be preached, and the stars of the churches, instead of being acknowledged as lights of heaven, should fall as lucifer, like lightning to earth, and every mountain and island of pride and unrighteousness, should be moved out of their places. These are the commotions which attend the *second advent in spirit of our Lord*: this second advent is NOW COME; WE ARE NOW UNDER THE BEGINNING OF THE OPENING OF THIS SEAL.

Chapter vii. describes the gathering of the spiritual Israel; for all are the children of Abraham, who have the faith of Abraham.

After this prosperous condition of the church, another corruption begins greatly to grow and enlarge itself; the seven angels with seven trumpets, indicate the plagues, which the Lord pours out upon mankind for their degeneracy. Concerning the form in which these plagues will appear, to the eyes of men, I can say nothing: no doubt, the mass of mankind will be deceived by them; they will come unawares, as a thief at night. I can say only, "watch and pray;" for then whoever is alive at that day, will escape the evil. I presume that the locusts mentioned in chap. ix. 7, are a figure

* Some persons allege, that the church was never to be fully destroyed. Certainly in one sense, it is never to be destroyed; for it shall arise and conquer all its enemies. The people made a similar objection to Christ, when He signified what death He should die, (John xii. 34.)—"we have heard, out of the law, that Christ abideth *for ever*: and how sayest *thou*, that the Son of Man must be lifted up? Who is this Son of Man?" The Lord said to Elijah, "yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him," (1 Kings xix. 18;) and because it was a matter of fact, that this number of righteous were then living, it is thought that a no less number must always be living; but this is no argument. The question is, what says the prophecy, and what says history? If an interpretation does not agree with both, it cannot be true. Be not hasty to form your judgment, until you have well considered all the proofs.

for the seventh kingdom, foretold in chap. xvii. 10; but this is only conjecture: possibly that seventh kingdom may not arise until chap. ix. 16, or perhaps chap. xx. 3-8: for I repeat, as regards the visible or outward forms of these future events, I know and can say nothing. Only it is apparent that the churches again apostatize into a state of death and hell, analogous to that which now exists.

Read Ezekiel, chapters ii. and iii., and chapter xii. 22-28, and compare what is there said, with Revelation, chap. x., and you will perceive the meaning of the little book, and will also understand the phrase, "*there should be time no longer:*" this expression conveys the assurance that the Lord would perform His word on the rebellious people, and that the time should be no more prolonged or delayed.

The two witnesses, are the two olive trees, viz: the Jews and Gentiles.* They cease to be received by men, as the true church, but are fled to the wilderness; for Anti-Christ has again erected his throne in the world. At length the true church is killed out of the way, and the dead carcass of Christianity lies in the street of spiritual Sodom and Egypt: for death and hell are triumphant. But in due season, comes another resurrection of the churches, or of the body of Christ; the saints enter heaven, but the wicked are overthrown; for there is another earthquake, or great day of the wrath of God.

REV. XII.

From an attention to the whole context, which is absolutely necessary to enable us to determine the meaning of any writing, it is quite clear to me that at Revelation, chap. xii., a duplicate series of types begins, covering the same events, which were already communicated under the first series which began at chap. vi. That duplicate types are sometimes given in the Scriptures, to indicate the same things, is undeniable: for Pharaoh's visions or dreams were in two sets, yet the interpretation was one;† our Saviour, in several places, repeats various parables to convey the same instruction. But, in all cases, to know whether the types are of separate and distinct, or of the same interpretation, we must pay close

* Read Zech. iv. 11-14, Rom. xi. 24, John i. 7, and Acts iv. 33, and I think you will then have no hesitation about what is meant by the two witnesses.

† Gen. xli. 25.

attention to all the particulars and the context; for we cannot doubt, that the Lord has spoken in such a way, that His intention may be comprehended.

The wonder or mystery in heaven, was the Jewish church, with her festivals and sacrifices, revolving with the sun and moon, and upon her head the crown of the twelve tribes; she was pregnant with the promise of the Lord Jesus. Another wonder was, that the Herodian, or Roman power in Jerusalem, signified by the great red dragon, corrupted by worldly philosophy and pride, and by deadly heresies and traditions, represented by the seven heads of Canaan, and the ten tribes or horns, which were dismembered from Judah, by reason of the idolatries of Solomon and the people, stood ready to devour the child Jesus, as soon as He was born. Christ was born; who is, in truth, to rule all nations with a rod of strength and righteousness; but He was rejected, and crucified, and caught up to God to heaven, where He sitteth at the right hand of the throne. Afflictions afterwards came upon Jerusalem, and the seditious rebelled against Rome; but the disciples of Christ, called the woman, (*for they were now the church,*) fled to the wilderness; during the three and a half years war, they were preserved. The war raged in Judah; the providences of God fought against the wickedness of His former people; Jerusalem was destroyed, and the Jews were cast out and scattered. All the members of Anti-Christ, however, are only one body, or different limbs of one dragon; the persecutions of the Christians did not end with the destruction of Jerusalem, but the dragon continued his injustice and wrongs against the spiritual Israel, who were the real descendants of Abraham, in the Scriptural sense; that is to say, according to the faith of Abraham; and who, therefore, were a continuance of the spiritual Moses and Aaron. The church was driven to the wilderness, and is nourished there for a time, and times, and half a time, from the face of the serpent; at the end of which period, I judge from other parts of the Revelation, she ceased to exist, or was destroyed by the serpent.* Even if we could precisely ascertain

* The time, times, and half a time, according to what I have seen in commentators, on this particular form of speech, may mean 1260 years. For a *time*, (in the *singular*,) may mean one year or 360 days, as in the Jewish style of reckoning them; *times*, (in the *plural*,) two years or 720 days; and *half a time*, the half of a year or 180 days—making altogether 1260 days; each day for a year. Had the *times*, (in the *plural*,) meant more than two, it may be thought that the Revelation would have said *three times*; or

the duration of the period, indicated by the phrase, "*a time, and times, and half a time*," we should still need to fix the *commencement* of it, before we could speak of its *end*. Forming my opinion from all the context, I should say for certain, that the flight of the church to the wilderness, as told *in this particular passage*, (Rev. xii. 14,) does not begin until long after the destruction of Jerusalem, and the endurance of many persecutions subsequent to the fall of that city. For by the wilderness, in this passage, I understand a state of humiliation, contempt, and persecution, experienced by the true church not only from heathens, but also from Anti-Christian bishops, clergy, and people, professing the name of Christ: since, had it not been so, then at the supposed conversion of Constantine, the church would have returned from the wilderness. But revelation and history both contradict the idea of such a deliverance. The *time, times, and a half time*, I think, therefore, are computed from some date anterior to Constantine, when, as appears from the memorials which have come down to us, the great mass of the professing Christians were members of Anti-Christ, and had driven the *woman* to obscurity. It is thought, by some, that the sixteenth verse of this chapter, (chap. xii.,) represents the conversion of the Goths and Vandals; but I am far from believing so. Clovis and his Franks, and the other barbarians who were converted to the WOODEN cross, knew nothing of the cross of CHRIST, nor of His character: their conversion made them only more dragons than they were before. The earth always swallows up the wicked; that is, WICKEDNESS always, by an invariable law of nature, imposed by the Almighty Himself, recoils on the wicked: the earth, figuratively, opens her mouth and swallows them up, and their houses, and all the people that appertain to them, and all their goods. Read Numbers xvi. 32, and Luke xxi. 17-19, and you will understand better what is meant, spiritually, by the earth helping the woman. It was not such help as came from Clovis, Pepin, or Charlemagne; nor from Constantine, long before their day.

After that general corruption, which began before Constantine, but raged more widely and deeply as time advanced, taking peace from the earth, in due season came up the empire of darkness. The

four times, and not simply *times*: for *times*, in the *plural*, cannot mean less than two. But this question I leave to others to decide. I judge of the events, not by the *day* and *hour*, but by the *nature and demonstrable character of the condition of things*.

church was sent into the world to destroy the world, or the sins thereof, and convert the whole earth to Christ, as the Jews, under Moses and Joshua, had been sent to Canaan to destroy the Canaanites, and to take possession of the promised land; but as Judah did not keep the commandments of God, but engrafted upon her religion the idols and abominations of the seven Canaanitish nations, and the evil practices of the ten tribes, neither did the great mass of the professing church of Christ keep the commandments of God and the testimony of Jesus: but they adopted the philosophies and doctrines of the seven great kingdoms or monarchies of the earth,* and became dismembered and broken into sects and parties. This is typified by the beast with seven heads and ten horns, and upon his heads the name of Blasphemy. Refer to what is said in Ezekiel chap. xxiii., concerning the *two women, Aholah* and *Aholibah*; by this also you will understand what is said in Zach. v. 9, of the "*two women*," with the wind of false doctrine in their wings, lifting up and bearing the Ephah of wickedness to Babylon in the land of Shinar.

At the reformation, one of the heads, (*the Roman head,*) of the beast, was wounded, as it were, to death; but his deadly wound was healed, and all the world wondered, after the beast. However, although the deadly wound of the beast was healed, yet the form of Anti-Christ was changed under the influence of the arts and sciences, which accompanied the reformation. For then came up another beast, or dragon, in the disguise of a lamb; he assumed and exercised the power of the first beast before him, and caused the people to err and stumble. (See Mal. ii. 8.) By this means, he prolonged the reign of the first beast. This new form of Anti-Christ does great wonders, and makes, apparently, the fire of conversion, come down from heaven in the sight of men. He deceives the world by the profession and outward garb of righteousness. But his doctrines are really an image or likeness of the beast

* In the beast, all the parts are considered as co-members of one beast, although they come upon the stage of action successively. This is entirely certain, from what is said by the angel in Rev. xvii. 10. As I have elsewhere said, all the members of Christ are only one body, and thus also, it appears that all the members of Anti-Christ are only one body. And very properly; because old idolatries and philosophies still live in the present generation, and give a character to our blasphemy. If we exhibit a history of the earth, during all its time of wickedness, by a prophetic vision, we may unite the parts together, under a figure, so as to show what its completed form will be. For nations and ages have a connexion.

which had been wounded, and did live: for his house is not built on the foundation of Christ and the apostles, but on the Anti-Christian decrees of Nice and Chalcedon. And he has power to give life to this image or likeness of the beast, and causes all to receive the mark, or doctrines and practice of the beast, or his name of Blasphemy, or the number or supposed wealth of his name. For this state of Anti-Christ, is like Laodicea; it thinks itself rich and increased in goods, and having need of nothing: it says, I am wiser than Daniel, and richer than Solomon. "Now the weight of gold that came to Solomon in one year, was six hundred, three score and six talents of gold." (1 Kings, x. 14.) This is the number or the supposed wealth of the beast. He exceeds all other ages in imaginary righteousness, yet he is "a man, and not God," and is wretched and miserable, and poor, and blind, and naked. In connexion with this part of Revelation, read Isaiah ii. 6-9, and Ezekiel, chapter xxviii. This condition of the churches being founded on the wealth and doctrines of man, and not on the riches of God, not one of its stones shall be left on another, that shall not be thrown down. Now comes the resurrection of the Lamb, viz: the restoration of the true church, or the second advent, in spirit, of our Lord. He stands on Mount Sion, with 144,000 of the tribes of Israel, having his father's name written on their foreheads, that is to say, sealed with the righteousness of the living God. Compare this with Revelation vii. 4; also with Romans xi. 25-27. This is the gathering of the spiritual Israel, or the successful fruits of the preaching of the gospel. The earth was reaped, denoting the great changes and revolutions, which the affairs of the world underwent. But then begins another period of decline. The seven vials are synonymous with the plagues of the seven trumpets, as you will see by comparing them side by side.

THE SEVEN TRUMPETS, *(under the first series of types.)*	THE SEVEN VIALS, *(under the second series of types.)*
1. Hail and fire, mingled with blood, follow the sound of the first trumpet; and they were cast upon the *earth*, and all green grass was burnt up.	1. The first vial is poured upon the *earth*, and there fell a noisome and grievous sore, upon the men which had the mark of the beast, and upon them which worshipped his image.
2. A great mountain burning with fire, is cast into the *sea*, and the *third* part of the sea becomes *blood*, and	2. The second vial is poured upon the *sea*, and it becomes as the *blood* of a dead man, and every living

the third part of the creatures, which were in the sea, and had life, died, &c., (viz: every living soul in the *blood* died.)	soul died in the sea, (viz: every living soul in the *blood* died.)
3. There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the *rivers* and *fountains of waters;* the name of the star, is wormwood. (See Deut. xxix. 18, and Amos v. 7.) Many die.	3. The third vial is poured upon the *rivers* and *fountains of waters*, and they become blood. Men shed blood, and they drink blood, and God is righteous in judging them. They die spiritually.
4. The third part of the *sun* is smitten, and the third part of the moon and stars. Darkness follows.	4. The fourth vial is poured upon the *sun;* men are scorched with heat, and blaspheme; but do not repent.
5. The *bottomless pit* is opened; the sun and air are darkened. Men are tormented. (They seek death to sin, and life to holiness, but they do not find it, because they ask amiss. They do not repent, with a repentance not to be repented of.)	5. The fifth vial is poured upon the *seat of the beast*, (viz: the bottomless pit.) His kingdom is darkened. They gnaw their tongues for pain, and blaspheme and repent not.
6. The four angels which are bound in the great *river Euphrates*, are loosed.	6. The water of the *river Euphrates*, is dried up, that the way of the kings of the east might be prepared.
7. The seventh angel sounded, (Rev. xi. 15,) and there were *great voices in heaven*, saying, the kingdoms of this world, *are become the kingdoms of our Lord and His Christ, and He shall reign forever and ever.*	7. The seventh vial is poured into the air, and there was a *great voice out of the temple of heaven*, from the throne, saying *it is done.*

By saying *it is done*, the prophet means that the mystery of God is finished; the fulness of the iniquities of the Gentiles is arrived; the church, or the body of Christ ascends again, in spirit, from the grave, and the great day of the wrath of the Lamb, is come. That day of wrath is accompanied by its revolutions, convulsions, and new ecclesiastical, civil, political, and social conditions, in the place of the old things, which were removed. In the description of these agitations, and moral and spiritual earthquakes, the two series of types which I have been speaking of, unite together; after that the Revelation of John appears to me, to be conveyed in one series only. That the two series terminate or unite in the description of these

agitations and earthquakes, as I have just mentioned, you will see by comparing them, as follows:

REVELATION XI., 18, 19.

"And the nations were angry, *and thy wrath is come*, and the time of the *dead*, *(dead in trespasses and sins,)* that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, *and shouldst destroy them which destroy the earth.* And the temple of God was opened in heaven, and there was seen in his temple, the ark of his testament: and there were *lightnings*, and *voices*, and *thunderings*, and an *earthquake*, and *great hail.*"

REVELATION XVI., 18-21.

"And there were *voices*, and *thunders* and *lightnings*, and there was a great *earthquake*, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts; and the cities of the nations fell: and great *Babylon* came in remembrance before God, *to give unto her the cup of the wine of the fierceness of his wrath.* And *every island fled away*, and the *mountains* were *not found.* And there fell upon men, a *great hail* out of heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail; for the plague thereof was *exceeding great.*"

REV. XVII.

The two series of prophecies, covering as before stated, the same events, having now, as just above expressed, been brought together, or united at a single terminating point, there is at Rev. xvii., a pause or delay in the narration of events, in order that the angel may explain to John, and give him a right judgment or understanding of the woman on the beast. Ezekiel, also in his vision, was made to understand the abominations and blood of Judah. (Ezek. viii. and ix.)

The beast *was and is not;* this phrase is applied to wickedness, and denotes that, however it may seem to prosper for a time, its end is destruction. Ps. xxxvii. 35, 36. But in Rev. xvii. 8, the angel says, "the beast that *was* and *is not*, and yet *is.*" This expression is immediately afterwards explained by the angel himself. For he says, "the seven heads are seven mountains, on which the woman sitteth. And there are seven kings—*five* ARE FALLEN, and *one* IS, and *the other* IS NOT YET COME." These mountains, I conceive, are seven great monarchies or kingdoms of the world, typified by the seven nations in Canaan, which the Jews were to destroy;

but whose idolatries they adopted. Five of them were fallen, viz: they *were;* of another, the angel says, it *is not*; but the sixth, yet *is*. These monarchies I do not question, are the EGYPTIAN, ASSYRIAN, (Isai. lii. 4.,) BABYLONIAN, PERSIAN, and GRECIAN, which were the five that were fallen, at the time of John; and the ROMAN, which yet is, (it existed politically in the day of John, and *yet is*, in many of its arrangements:) the seventh, *is not yet come;* "and when he cometh, he must continue a short space." (This short space may be only comparatively short; to men, it may appear long.) The beast was not one of the seven kingdoms; for the seven kingdoms were only the seven heads or mountains on which the woman sits. The beast itself, its huge and deformed body, represents a *spiritual* dynasty, empire, or kingdom of sin and blasphemy, called the *eighth* kingdom, and composed of the idolatries and abominations of all the seven heads, whose end is perdition. When I speak of the five monarchies, which *were fallen*, I do not intend to say, that there had been no other great monarchy in existence on the earth, before them; for I do not know whether there was or not. But those monarchies, beginning with Egypt, were the only great empires which exercised an influence upon the Jews: for Israel was not known as a people, until they grew up in Egypt. It is only so far as the nations had an influence on the chosen people, that they are important in the prophecy. The ten tribes, after their dismemberment, had an immense effect on Judah; for they hated her, and made her desolate and naked; and were very greatly instrumental in preparing her captivity under Babylon. (2 Chron. xxviii. 6-19.)

You are to take notice, that notwithstanding the wars which the members of Anti-Christ, or of the beast continually wage with each other, they are still members of one body. For wickedness is an insane man, who bites and devours his own limbs. Only the body of Christ, represents a man in his right mind; all whose limbs and actions are in harmony, and peace, and joyfulness.

At Rev. xviii., the Prophet again resumes his narration of events. He had left off at the spiritual convulsions, and the resurrection of the true church or body of Christ; he now resumes his historic vision of the spread of the conquests of the *white horse*, and the Lord Jesus; and the effects of God's judgments upon the false woman. Babylon is fallen, when the truth is known concerning her, and her foundations and gates are undermined; but continually

she falls and perishes more and more: she falls, by what may be called natural causes; their operations, although in instances and to a certain extent, sudden, are also gradual. Babylon fell, when the Persians and Medes entered suddenly and captured her; yet many generations passed before she became utterly extinct. The xviii. and xix. chapters of Revelation, represent the powerful results which attend the preaching of the restored gospel of the Lamb.

But, after this prosperous and very glorious spread of true Christianity, we perceive that another decline or apostacy commences. Satan, however, or the old serpent, which is the devil, is bound in chains of darkness, in the pit of an evil heart, for a thousand years, and a seal or mark put upon him, that he should deceive the nations no more, as death and hell, till the thousand years should be fulfilled; after that he must be loosed a little season. Perhaps the kingdom of wickedness then to be formed, is the seventh kingdom mentioned in Revelations, xvii. 10, which was to continue a short space. The thrones in Revelations. xx. 4, are thrones of righteousness and correct judgment. The souls which reigned with Christ for the thousand years, are the true church, who are beheaded or slain to sin, by the witness or testimony of Jesus. These were dead *to* sin; but the rest of the dead, who were dead *in* sin, or satan, did not, as already stated, establish their empire as death and hell, until the thousand years were finished; then, for a short season, they were to be loosed, as before told. "*This is the first resurrection.*" It will be seen that I do not apply this expression to the words in the same verse, concerning the rest of the dead, who lived not again until the thousand years were finished; but to the condition of the righteous who were arisen from the death of sin, and who reigned with Christ a thousand years, as described in the fourth verse. For that which is said of the rest of the dead, not living again until the thousand years were over, I conceive is spoken *parenthetically;* the words, "this is the first resurrection," are connected, in sense, with the holy people, in verse four, who had experienced the power of the resurrection of the Lord, as it was at *first*, and *always is* experienced by the righteous. (Rom. vi. 1-12; Col. iii. 1-3.) For there are two kinds of resurrection: *first*, the resurrection of *life*, when men hear the voice of Christ, and do *good;* and, *second*, the resurrection of *damnation*, where men hear the voice of God, and

do *evil.* (John v. 28, 29.) The resurrection of damnation is also called the second death, viz. "*without fruit, twice dead.* (Jude 12.) At the expiration of the thousand years, death and hell again erect their empire. (See what is said of Gog and Magog, in Ezekiel xxxviii. and xxxix.) But again, there is a *resurrection from the dead;* old things pass away, and a new heaven and a new earth are created in holiness. Gradually, and, I presume, under the operation of natural causes, the kingdom of Christ is enlarged, until, finally, there is no temple whatever to the sun* nor moon, viz: no idolatry; but all nations delight to walk in the light of Christ, and there is no more curse or sin; but the whole globe of our earth is saved, and the saints inherit it, for ever and ever in unbroken and unending day: they see God, face to face, and His name is written on the foreheads of all.

What is said in Revelations xxii. 11, about the unjust being unjust still, does not relate in time to the final consummation of the warfare of Christ, but to the time when the Revelation was made to John. We have similar expressions in Ezekiel, chap. ii. and iii. 2-11. John was to declare the prophecy of the book; he was to speak the words of the Lord, whether men would hear, or whether they would forbear.

The reader will perceive that, as regards days and hours, I have not pretended to say any thing, with certainty, and that, as regards all future events, I have spoken rather conjecturally, than with positiveness. Even the apostles, although they foretold future events, had very obscure and indefinite ideas concerning them. We are apt to consider our own age of the world as more important than all others, and to concentrate the prophecies, if not upon our own persons, at least upon our own generation. But the world, I conceive, has many thousands of centuries yet to survive, and I doubt not, as it becomes older, it will become more astonishing in its actions. I confess my entire ignorance of the times, or the forms of future events; although I have no question that, metaphorically, the great dividing ranges of them are foretold in the book of Revelation.

But as regards the PAST, I say, with absolute certainty, that the apostolic age of the church was robed in white, and the spirit of the Lord Jesus went forth, conquering and to conquer. After that, followed an age of blood, and the contentions of the ostensible church

* Ezek. viii. 16.

took place from the earth. I state, with positiveness, that the decrees of the councils of Nice and Chalcedon, concerning the Trinity of persons in the Godhead, and the Duality of souls in Christ, were and are opposed to, and in contradiction of the Bible. The red, or blood-stained condition of the church, was succeeded by the plague of darkness or blackness, which continued about one thousand years, until the revival of learning, and the reformation; when death and hell erected their empire, and yet have their sway in the churches. Whatever may have been the condition of the true church, before that time, yet, after the reformation the world was deceived by the wonders done by the reformers, who, as Gog and Magog, came upon an unsuspecting people, and death reigns in every temple. Also, I aver, with confidence, that this existing condition of the world is now to pass away, with great and moral earthquakes or changes; for the day of the wrath of the Lamb is come, and the axe will be put to the roots of evil.

But let no one be governed by my authority, nor by the authority of any man. Search the Scriptures, and see and judge for yourselves. Two things are necessary, in order that we may exert ourselves to the best advantage: *first*, each individual must act for himself, *singly;* for at present, one adventurer takes the lead, and the rest follow, with zeal, but with blindness. This is folly. Think, judge, and determine for yourself. But no man can live or die only for himself; nature has intended us to act in society. And, therefore, *secondly*, we should, as righteous Israel, all be ranged in a collected order, harmonious, and with a united will and energy. The right knowledge, however, can never exist, unless each person looks within himself, and begins there, by free and candid inquiry and judgment.

What is the reason that free inquiry in mathematical questions, produces certainty and union? You may answer, it is because mathematical truths are founded on demonstrable evidence. But all truths have their proper and sufficient evidence. If a number of men have a controversy, concerning the furniture that is in any particular room, and if they have never been in the room, but speak of the furniture from *hearsay*, they may differ in their opinions: if their hearsay has reached them through fifty or a hundred witnesses, who in their turn, successively received their opinions only from hearsay, there is no probability that the remote receivers of such

vague rumors can agree. But let these men enter the room, and see, think, and judge for themselves; instantly, they become of one opinion. Not so, you may object: for although by entering within the room, they may know with certainty, how many tables, &c. are there, and the forms of them, yet they may afterwards differ and quarrel about the materials of which they are made, the times when they were placed there, or the uses for which they are intended; and many other, the like difficulties. I reply, that they may always differ, unless they continue their researches, in a spirit of true inquiry. But should they freely inquire of the difficulties which you have suggested, viz: of the material, the time, and the use, by applying to the right sources and tests of knowledge, as regards these points, they would then attain unanimity about them, as well as they did concerning the other causes of contention. We must learn to keep our minds suspended, until we are prepared to act on the right testimony; the pride of seizing at once upon systems, and leading our fellow men, must be done away.

Always there will be an infinity of things, which a finite mind, cannot, at any present time, comprehend. Forever there will be, as said by a distinguished authoress, an outer circle of darkness, bounding our circle of light; as you enlarge the light, the darkness is thrown farther off. Free inquiry enlarges our light and dispels the darkness more and more. But an uninquiring submission to authority, has directly the reverse effect; it contracts and diminishes the light, and brings the darkness nearer and nearer in upon us, until the whole mind is filled with night.

We need no *infallible* popes, decrees of councils, confessions of faith, nor masters, nor prophets, to keep us in one faith; nothing but the Lord Jesus Christ, our Priest, our Prophet, and our King. The Lord has constituted us with powers, competent to act and to judge in relation to His works and His word; by free and candid reading, observation, and judgment, accompanied with the diligent use of all other means, we shall grow and be enlarged in the knowledge and love of God; yet it is our happiness, to be assured, that of the continual increase of these blessings, there can never be an end. Forever we may advance towards infinite perfections, and each succeeding age of the world, may rise above the generation which preceded it upon this stage of action; but to do this, we must call no man master, but Christ.

CHAPTER XIII.

PRACTICAL DUTIES.

KNOWLEDGE is sincere, only so far as it leads to practice. "Every one that loveth, is born of God, and knoweth God."*

It is customary to say of persons, whose professed knowledge does not influence their life, that their knowledge is in their head, not their heart. But I do not perceive the correctness of the maxim. For if the knowledge were really in their head, and well understood and believed, it could no more fail to control their actions, in its proper department, than arithmetical knowledge can fail to determine our calculations in numbers. The passions and affections are blind; but an enlightened conscience looks through the understanding, into the perfect law of liberty, and instructs us by the truth.

It would be more correct, in my opinion, to remark of individuals, whose professions and actions are incongruous, that their seeming knowledge is all a fallacy; and that the way of truth they have not known.

Suppose that a person governed by a vehement passion for acquisition, were placed in a royal treasury, with rich jewels and abundance of gold and silver within the power of his hand. But imagine that he beholds the all-searching eye of the dread monarch of the country, who is the sole owner of this wealth, fixed upon him; and while he knows escape to be impossible, he firmly believes that every felon shall encounter eternal loss and infamy. This law of justice of his sovereign, he perceives, continually carries with it, a self-executing energy and perfection, which spare no offence and no transgressor. Conceive, now, that the person knows, and fully understands a way, whereby all these accumulations of wealth, may honestly become his own and remain with him, with increasing prosperity forever: a path of honesty and righteousness, actually

* 1 John iv. 7.

more pleasing and easy, than the road of transgression. Do you not discern, that in such a state of true light, the instinctive thirst for gain, can no more entice or impel a man to become dishonest, than the rush of mighty waters, can drive a vessel upwards against their own force!

In mechanics, you may arrange a system of levers, in such a manner, that their power may seem to work at a disadvantage. Yet if the power, which you apply, be strong enough, you may, notwithstanding, move or overcome any resistance by it; if you be sure of force sufficient for your purpose, you may even prefer this plan, which others may look upon as ineligible. It may possess manifold excellencies, which your wisdom may approve, although the inexperience of others may not have discovered them. So no matter how eager the desire for inexhaustible riches may be; no matter how ardent may be our love for universal approbation, or our thirst for perpetual advancement; yet if we are placed in a right knowledge of the Lord, of His nature, character, and government, and of our duty and ultimate destiny in holiness, we shall always feel an infinite and eternal power drawing at all the chords of our instincts, sentiments, and faculties, and uniting us at each instant, more and more closely, in an obedient harmony, with all the laws of righteousness.

Christ says, "whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."* An amiable disposition, inherited from nature, may induce you freely to impart to others from your abundance; but in the trying time of necessity and panic, of famine and pestilence, selfishness would draw around the unregenerate heart, the impenetrable folds which separate man from his fellow man. Not so, however, would it be with the heart made alive by a right knowledge of, and faith in the Lord Jesus: for he who sees God to be all in all, and all we to be only co-members, one with another, of the one body of God, in Christ, would never, under any circumstances, feel an abatement of the principle, which extends the cup of charity and consolation to a brother in need. Such a PRINCIPLE is blessed, because it carries its own blessing with it in all its actions and consequences.

* Matt. x. 42.

As your most important practical duty, therefore, study to attain a right

KNOWLEDGE OF GOD,

and be not intimidated nor driven from full and free inquiry, by the dread that faith is opposed to reason, or that any of the truths discovered by the operation of physical laws, can contradict the divine testimony in the Scriptures. When physical researches, properly conducted, bear witness against the preachings of the clergy, be assured that it is the preachings of the clergy, which contradict the Bible: for nature and revelation speak with one voice.

As the means of knowing God, study diligently what the Scriptures say of

THE LORD JESUS;

for no man can know the Father, except through the Son. Some persons may allege, what avails it, to know the mystery of Christ; why trouble ourselves with this vexed point; let us know righteousness, and content ourselves with *that!* They might as well declare, we care nothing for the Scriptures; do not speak to us of Christ at all; but tell us of righteousness, without Christ! Without Christ, we are nothing; for without Christ, we are without God: he who does not know God, as our Father, Lord and Saviour; who does not know that our heavenly Father, is the eternal and infinite Spirit, having faculties, sentiments and powers of reason, will and sensibility, *like we have*, yet without sin or imperfection; who rejects the truth, that the Lord Himself, is the great exemplar, in whose image and likeness we are made; such a one may *talk* of his knowledge of God, but all his knowledge is of no more worth, than the cold abstractions of Aristotle, the mystic emanations of Plato, or the unintelligible and fancied numbers of Pythagoras.

But not only know God,

KNOW YOURSELF.

And that you may know yourself, study your own heart: attend to all your thoughts, desires, wishes, hopes, fears, motives, words, actions. Assist yourself by books, intended to promote a knowledge of *self.* Read useful memoirs, biographies, and histories. But, above all, cease not to read the word of God, in which alone, you will find a full and true history of the heart of man. There you will

learn, that you and I, and the entire race of Adam, are, in and of ourselves

DEAD IN TRESPASSES AND SINS;

being prefigured and typified by the carnal body of Christ, which was made of the dust of the earth, and is an emblem of the *old man*, or the *first Adam*. You may thus perceive, that the incarnation of our Lord, is, indeed, a mystery of great Godliness, and a gospel of great glad-tidings and rejoicing; as it is a living, speaking, and acting PARABLE, declaring to us, all the truths relating to God and all the truths relating to man: and that our Lord, well deserves the name *Immanuel*, or *God with us*.

If, however, the dead body of Christ, be a type of our death, remember also, that the living body of Christ, is a type of our life in God. Cheat not your soul, with the hope of a *future resurrection*, different from that which *now* the Lord invites you to be a partaker of; but instantly

ARISE FROM THE DEAD,

and be a *new creature*, in Christ. For there is no other heaven, but the heaven of truth and its fruits; or a conformity to the divine law: neither can God, nor man be happy, without holiness. "*He that committeth sin is of the devil*," and the only way, by which you can determine whether you are a child of God, is by *your designing to do*, and by your *actually doing* the works of Christ, as He has set us an example.

Paul speaks of Timothy, "for I have no man like-minded, who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's."* If men in those days deceived themselves, will not multitudes do so *now*? Therefore probe every part of you; and ascertain whether or not, there is an idol in your heart, which you prefer before the love of God. Christ gave up every thing, and yielded Himself a victim and a martyr for His people. His apostles and disciples, followed in His footsteps. The world, at this day, lies in darkness and in death: oppression and misery, slavery, and groans, and tears, fill the land. And do you think that you can conscientiously say "*Lord*," "*Lord*," while you throw upon *others* the duty and the privilege of devoting their money and their labor, the powers of their mind and the energies of

* Phil. ii. 20, 21.

of their hearts, nay, the safety of their lives, in stemming popular tumults, encountering popular violence, instructing ignorance, reproving vice, tearing down the strong holds of superstition and of Anti-Christ, and ransoming your lost and captive brethren, from death and hell? Whose opinion do you regard, before the esteem of God; whose wrath do you fear, if God be on your side; what wealth or influence have you, which is your own, for your mere selfish interest? If you refuse to take up the cross of God and follow Christ, you are yet an alien to the power of the life of your Saviour! Think well of this, for on it rests your immortal standing in the universe of God. Be not of those, who foolishly substitute unfruitful thoughts, and fleeting resolutions of bestirring yourself in the cause of righteousness, for *actual performance:* Questions of the utmost moment to you, are, what have you *already done*, and what are you *now doing*, as well as what preparations are you making to act *for the future*, in the great work which the Lord Jesus has bequeathed to us; that of redeeming the earth, through faith in His name.

It is imagined by many persons, that the world, who are destitute of faith in the Lord, are proper judges of what should be the character and conduct of a real disciple of Christ. But this is a great mistake. How can men, who are ignorant of the foundation which constitutes the excellency or the vileness of actions, form a right estimate of their moral quality? With the world, Barabbas is a god, and Christ, the Lamb of God, is a malefactor, a blasphemer, a seditionary, a beelzebub, and should be put out of existence. Your nearest acquaintance, therefore, who are without faith in God, will never give you right counsel concerning your religious duty. Meekness they may call pride; earnestness in the truth, ambition and intolerance; a desire to propagate the word of God, they may stigmatize as a seditious and disorganizing spirit; and every good trait they may discolor by a bad name: but, to evil, they would render their praise and assistance. The approbation of such counsellors is emptiness, and their censure is folly. The wrath of such enemies might be an evidence of your acceptance with God; but, though they pierce and slay the body, their malice recoils upon themselves, and over your immortal part they have no power. In the work of God, confer not with carnal men: take your directions from the Lord Jesus himself; for He has given you an example, sealed with his blood, which you cannot misunderstand.

But seek not danger unnecessarily, and cherish the body, as an organ, the soundness of which is needful for the exhibition of sound manifestations of mind. Remember the injunction of our Saviour, and

BE WISE AS SERPENTS,
AND HARMLESS AS DOVES;*

for your life and safety are deposits from the Lord, in your hands, for His great purposes, and you have no right to cast them away, except upon the call of duty. Of such a call, when it shall come, judge honestly and prayerfully before God, and with all the faculties and powers which He has conferred upon you for judgment, calling to your aid, also, all the proper means within your reach, to enable you to form a correct conclusion, in that awful situation. Fear not death; for Christ has slain his terrors; fear only to die, unlawfully: but when death must needs come, look him in the face, and receive him as a messenger for good, over whom countless numbers of weak men, and women, and children, have joyfully triumphed, even when he presented himself to them with his bitterest outward sufferings. All pain is abhorrent; but no bodily pain can equal what may be the agony and fear of remorse. From *these*, the faithful are freed: and to them, death is a new birth into an endless life; the grave, a narrow portal of entrance into the visible presence of Christ, our God, and Father, and Brother, and His innumerable and bright hosts of beatified angels, who have passed through the same trials with us, and stand ready to receive us into heavenly mansions.

In your conflicts with wicked and violent persecutors and adversaries, you will always require to have a sure and ready test, by which you can discriminate the extent to which, as a Christian, you may carry the right of self-defence. Let it, therefore, be engraven upon every feeling, that

GOD IS LOVE,

and that all His chastisements and inflictions upon wicked men, are of a preventive and corrective character, and are providences of benevolence even to His enemies and murderers: they are parts in His great work of universal redemption and salvation. To resist the wrath of man, you must have upon your side, *first*, JUSTICE; and, *secondly*,

* Matt. x. 16.

and at the same time, (which, however, may be said to include the former,) LOVE and MERCY, which look to the good and reformation of your very persecutors, calumniators, and smiters. You must not resist, solely because you wish to be thought a high-minded, honorable man, a BRAVE, a HERO, who will not permit himself to be injured nor insulted with impunity. If resistance should have no other effect than only to mingle the blood of slain enemies with your own, then remember that such resistance must proceed from any thing else than the spirit of Him who was oppressed and afflicted, yet He opened not His mouth; who was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth.*

Many agitations and movements are now progressing in the world. The persons concerned in them you may range under four heads: first, those who grow or remain rich and honorable under the present corruptions—such as kings, clergy, and nobles, with many others. These men are the firm opposers of all liberal change. Secondly, those who love the *roots* or *sources* of the present corruptions, and wish that they should remain, but are desirous to produce some trimmings, prunings, or modifications in the branches. This class we may call *conservatives*. Thirdly, those who are oppressed, or who take part with the oppressed, or, from any other cause, wish to pull down and destroy all existing arrangements and security, without conforming their movements to the laws of nature, or putting up any better system than that which they demolish. This class we might call *destructionists*. Fourthly, those who see that the present organizations of things have their roots in evil, and that all the fruits thereof are and will be evil, and who, by the blessing of Providence, are determined wholly to eradicate these evils, and plant in their place, trees bearing righteousness. But, in this great work of total regeneration, they look to the laws of nature, and conform their movements to the mandates of God. All the exertions of this class are directed to a total and radical regeneration. Their professed and constant aim is to make all things *new:* yet they do not seek to accomplish their purposes by forceful divisions, by sanguinary tumults, by destruction of public faith, nor by the sword, nor the threat of violence. Peaceably, but firmly, they turn the wicket gates of moral suasion and instruction; after a time, the waters in the chamber of the lock are levelled with the higher

* Isai. liii. 7.

stream, and the larger gates then freely move on their turnings, and open almost of themselves. This class we might call *radicals;* but a better name is *Christians.*

You cannot regenerate or reform the world, by an outward revolution. You must begin within. The kingdom of God, is within you; and His kingdom alone can yield the peaceful and happy fruits of righteousness. Out of the heart, are the issues of life; and the outward state of the world, at any period, is comformable to the inward state, or mental and moral condition. Men must be united by love in heart, before they can be united as co-members of one body in Christ. The spirit must be there, quickening and impelling the body, in its actions and habits, or else the body will fall, perish, and putrify, and its limbs and flesh be dissolved or scattered. Hence you must proclaim liberty to the captives, and the opening of the prison to them that are bound, by teaching all nations, baptizing them INTO the Name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever that the Lord hath commanded: thus will He ever be with you to bless you. All revolutions which seek to change the outward condition of mankind, while the inward state remains full of the old leaven of deceit and malice, are like the attempts of the seditious, who fortified themselves in the temple of Jerusalem, as recorded by Josephus, and refused to acknowledge a bondage to Cæsar, although they were in bondage to their own vile lusts, passions, and crimes. They were a terror to themselves and to others. Take, therefore, in your hand, as your weapon of conversion, not the sword of violence and of blood, but the

GOSPEL OF THE LAMB OF GOD.

Yet outward conditions of society, react very powerfully upon the inward mind; for physical, moral, social, domestic, and political organizations, in nations, very greatly influence our character, as well as indicate what it is. Seek the best organizations. While you excite the proper inward spirit, do not neglect the outer covering; or the body and the limbs. All true believers are kings and priests, *a royal priesthood,* to God; as kings and priests, they should be a free, sovereign people, owning the Lord Jesus only for their Monarch, and a holy priesthood, subject only to Christ their High Priest. In these United States, we are greatly blessed in a free

government; even here, however, as well as in other countries, a social state exists, which is based upon a universal, perpetual, and implacable war and aggression of individuals, adverse to the true spirit of Christianity, and incompatible with its perfect exercise. To this subject, I have heretofore referred; nor is it necessary for me to dwell upon the point, since the able writings of several distinguished authors, have lately brought the evils of the present social system, distinctly before the public view. I have no hesitation in saying, that the present collisions of interest, and the great frauds, injustice, and cruelty, necessarily entailed upon the social state, as it is now universally organized in nations, brand it with the mark of Cain, the first homicide; the blood of slaughtered innocents cries unto God against it, from the ground, and it cannot abide. But while I earnestly recommend the attentive study of the works of the advocates of association, I pretend not to give an opinion for or against the details of their plan.* The *principle of association*, is undoubtedly correct. As regards the various parts and springs of the machinery, the spirit of Christ, when it gives life to the body, would soon remove any weakness or imperfection, which may exist, and would exhibit the community, as that great city, the New Jerusalem, descending out of heaven from God,

* The human body, is a physical, organic structure, fitted for the worship of God. Yet it is not the fact, that all bodies of this make, do worship God, according to the laws which He has appointed for us; although our *organization* is right, the *motives* by which we are impelled, may be wrong and sinful.

So, a particular social organization, may be a structure fitted for the operations of charity and the worship of God. Yet such a society, might still be impelled by sinful motives, hostile to the sentiments and laws which God has commanded.

Nothing but the cross of God, and His love, as exhibited therein, can raise mankind from moral death, and grant us life eternal! We must be one body, many members but one body; a collective social unity, quickened and kept alive by the Spirit of Christ.

In regard to the movements of the Fourierites, in philosophy, science, or religion, I can say nothing; as I am wholly uninformed of their views. Therefore it is, that I cannot *give an opinion for or against the details of their plan.* I do not know them, and cannot speak of them. But when proposed to us, we must try and approve, or reject them, as we should all other matters, by the standard of the divine word, and the laws which our heavenly Father has appointed to govern the mind, in the attainment of experimental knowledge, not by dogmatizing, but by demonstration.

In every association, past labor, (viz: capital,) as well as present labor and skill, should be protected and made secure in its just rewards. It is as an *industrial* association, securing labor, skill and capital in the enjoyment of their proper fruits; extending to every individual the advantages of a valuable and practical education; uniting all in the bonds of social harmony and brotherhood, and rendering industry attractive by exalting it to its real honor and nobility; *in this view* it is, that I speak of Fourierism. Beside, the books on this subject, very forcibly and truly point out the evils of the present social system, and exhibit the inseparable connexion between vice and misery.

having the glory of the Lord, and resplendent all over with living and precious stones; her walls and her gates and foundations, inscribed with the names of the tribes of the holy spiritual Israel, and the apostles of the Lamb.

Would that I could now conclude. But, to the shame of our country be it spoken, that in this land, more favored than any other by free political institutions, in this age of light and science, and in the very sanctuary of the professing churches of Christ, that foulest national crime and abomination, HUMAN SLAVERY, exists; and men are found blinded enough to attempt to justify it by the sacred writings. How can slavery be justified by that law which requires us to love our neighbour as ourselves? If it is our duty and our happiness to be like Christ, then let any Christian professor, who defends slavery, show a single incident or word in the life or preachings of Christ, in His humiliation, death, and ascension to glory, which is at all reconcileable with the idea, that we can deprive our brother of his unalienable right of freedom, that we can make merchandize of his flesh and soul, treat him as a beast of the field, or withhold from him the productions of his labor and skill, which belong to him, and invade the nearest and dearest affections of his nature. It is impossible!

But "the fathers have eaten sour grapes, and the children's teeth are set on edge;" the inheritance has been transmitted to us from former days!

Is that any reason why we should *continue* the inheritance? If the children, seeing the iniquities which have been done, shall consider and do no more the like, then they might say, slavery *was* the sin of ages gone bye.

But the effects of the institution are now so mingled and extended through all our affairs, that we cannot abolish slavery without hazarding our own safety and best interests.

The same excuse might be given for a continuance in other known sins: to abandon them, might diminish our wealth; interfere with our worldly honors and exaltation, and abridge our sensual indulgences. But it is a fatal error to suppose that to do right, and to bring forth fruits meet for repentance, is a ground for divine judgment against us. On the contrary, to *continue* slavery, will most surely bring down upon our country the heaviest vengeance of

the Most High; for, as has been justly said, there is not an attribute in the whole character of God, which could induce Him to take part with the slaveholder against the slave.

But why speak to us in the free states upon this subject? Slavery is not permitted in this state, and I do not see that we have a right to agitate questions concerning the peculiar institutions of our sister republics: more especially in this matter, a controversy on which might endanger the stability of our excellent and glorious federal constitution.

Adultery, theft, and murder, are not permitted by the laws of the free states; yet persons who lust, covet, or hate, are guilty of these crimes in the sight of God. Because an offence is not permitted by the laws of a state, is that any reason why we should not speak against it? He who justifies slavery, or who, if the laws permitted, would hold his brother in bondage; he, too, who takes part with slaveholding by a compact or agreement with slave states, to aid and assist them in the crime of retaining their fellow men in service as slaves—all such persons, although they live in free states, are, in the contemplation of the divine law, SLAVEHOLDERS; as much so as he who justifies theft in heart, is guilty spiritually: for the law of God reaches the conscience, and not only the outward act. At the tribunal of the Searcher of hearts, all will be judged as actual holders of slaves, who defend, justify, or aid* and abet the crime, whether their bodily hands have, in very deed, been polluted by contact with the sin or not. These truths, therefore, *do* concern us, and all citizens of the United States; for they are truths, by which we must be tried at the great day, and which will influence our eternal destinies.

But are not the slaves in our states more enlightened and happy than they could have been, had they been reared in Africa? Slavery in the United States is a blessing, and not a curse, to the descendants of Africa.

So the slavery of Joseph in Egypt was overruled by the Lord, and a blessing followed from it; but it was a most foul and heinous sin, in his brethren, who acted so unjustly to him. If you search the Bible, and all other history, you will discern that the Lord overrules the sins of men for our correction and reform. *Our* thoughts are evil; but the *Lord* meditates good to us.

* See Channing's Address on the Anniversary of the Emancipation in the West Indies.

Our Saviour tells a parable of the good Samaritan who helped his neighbour, when he had fallen among thieves. What sort of benevolence would the Samaritan have shown, had he said to the dying man, I will now hold you as my slave; for had I not come to your assistance, you would have perished; your condition, as my slave, will be better than if you were left to linger and die miserably on the highway!

Eusebius of Cesarea, in his church history, (page 335,) informs us of a moderation in persecution. Instead of destroying life altogether, the Pagans then only ordered that the eyes of the confessors should be torn out, or that one of their legs should be amputated. This, the persecutors thought, was very great *kindness*. "So that, (as Eusebius continues,) in consequence of this HUMANITY of theirs, it was impossible to tell the great and incalculable number of those that had their right eye dug out with the sword first, and after this, seared with a red hot iron; those too, whose left foot was maimed with a searing iron."

Strange that Christian confessors, or professors, should now copy the acts of the heathen, and even go beyond them in barbarity, and allege in their excuse, *we do these things as a kindness and a humanity:* we put out the eyes, we maim the limbs, we manacle the body, we hold our fellow men in bondage and extort *slave* services from them, because, forsooth, it is an advantage to them to be reared in the United States, surrounded by the instructive blessings of *liberty*, and *Christian precept* and *example*, instead of being left to perish or drag out a benighted existence on the sands of their native Africa.

The true disciple of Christ, lives and dies for the benefit of his brethren: he takes up his cross and follows our Lord. Yet as we cannot, any one, do all things, we know, that in pursuance of the established laws of nature, which proceed from a small beginning to greater results, we must have a point of commencement, or a centre of action: this centre may, perhaps, in almost all cases, be the very lot in which Providence has already prepared and cast our station. Christianity is not without natural affection. Our homes, our state, our country, demand our faithful attention and services; none of the virtues and duties connected with these relations, are abrogated. But Christian love does not END with home, with state, nor with country, but encircles the earth, and

penetrates with its pure light and genial heat, the entire universe of God. The good which we desire for ourselves, we desire also for others; nor can our full peace and jubilee ever come, until every created soul of man, throughout all the land, shall hear and participate in the glad tidings of UNIVERSAL SALVATION and UNIVERSAL LIBERTY.

THE END.

ERRATA.

On page 23, in line 15, for "*facilities*," read *faculties*.
" " 26, in line 4, for "*in* Canaan," read *before* Canaan.
" " 42, in line 7, for "*have*," read *leave*.

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